UNIVERSITY
OF PITTSBURGH
LIBRARY

Dar.Rm.
BX7791
A3P54
1821

THIS BOOK PRESENTED BY

Friend's Historical Library
of Swarthmore College

MEMORIALS

R. C. Gaunt

CONCERNING

DECEASED FRIENDS:

BEING A SELECTION

FROM THE RECORDS

OF

THE YEARLY MEETING

FOR

PENNSYLVANIA, &c.

FROM

THE YEAR 1788 TO 1819, INCLUSIVE.

PHILADELPHIA:

PRINTED AND SOLD BY SOLOMON W. CONRAD,

NO. 87, MARKET-STREET.

1821.

PREFACE.

THE Yearly Meeting having directed that a selection of the Testimonies concerning deceased Friends should be made by the Meeting for Sufferings, the following have been taken from the Records, as being most likely to convey that instruction and benefit, to which a work of this kind is peculiarly adapted.

In contemplating the mercy and goodness of an Almighty Providence, who hath so amply furnished the world with the means of subsistence and comfort for all his creatures, according to their respective spheres of enjoyment, the mind is led into humble admiration and praise; but when, through the influence of his Holy Spirit, we are enabled to view his unspeakable love, in sending his beloved Son a light into the world, to redeem his rational creation from sin, and its consequent misery in the world to come, we are truly prostrated in reverent adoration, and prepared to exclaim, in the language of the Psalmist, "What is man, that thou art mindful of him! and the Son of man, that thou visitest him!"—Here we can appreciate the blessed efficacy of Divine Grace, reproving, wooing, and seeking to instruct man in his fallen, unregenerate state, that he may not frustrate the design of his creation, but make straight steps to his feet, and come

up into the enjoyment of perfect peace.——Thus the following accounts clearly shew, that it was only by taking heed to this heavenly Monitor, and submitting to its operation, that the corrupt will and natural propensities of those individuals have been crucified, and a qualification experienced to do the will of God, which purifies the soul, and gives an inheritance among all them which are sanctified.

The lives of the righteous, and their unshaken confidence in the hour of dissolution, have in all ages been esteemed as powerful auxiliaries in the advancement of piety and virtue: under this consideration it is much desired, that the path of the just, exemplified in the following work, may engage the serious attention of all, and more especially the youth, animating and encouraging them in pressing after an acquaintance with the Spirit of Christ in their own hearts, that they may be favoured with his Divine Presence, and partake of that Bread which nourisheth the soul unto eternal life.

Philadelphia, 2*d mo.* 1821.

MEMORIALS

CONCERNING

DECEASED FRIENDS.

Testimony of Warrington Monthly Meeting concerning JOANNA HEALD, *late of Yorktown, Pennsylvania.*

SHE was daughter of Silas and Susanna Prior; born, according to her own account, the 16th of the Second-month, 1706, in Kennett township, Chester county. She was remarkably diligent in the attendance of our religious meetings, both for worship and discipline, often getting out to monthly and other meetings through great difficulty and bodily weakness; and having, at times, a short testimony to bear therein, it was to the comfort and edification of Friends.

Towards the latter part of her time, bodily weakness increasing, she was confined to her bed, about the last of the Fifth-month, 1783. Several friends coming in, after a short time in silence, she, in a tender lively frame, broken into tears, said, "I am weak in body, and know not whether I can be heard; yet feel myself strong in the love of

God, which I experience to be amongst us at this time."

The 6th of the Sixth-month, several young people and others being present, after a time of stillness, she expressed her desires, that the children of believing parents might not, through their own disobedience, be excluded the kingdom in the time spoken of, when many should come from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac, and Jacob.

Next morning, two friends calling to see her, she signified, that though she was weak and low in body, yet she was clear in her understanding; and after expressing her concern respecting superfluity in apparel, mentioning some things in particular, said, "I wish them to be entirely done away out of the Society, and believe the way for it will be for ministers, elders, and overseers, steadily to bear their testimony against them. When I had young children to provide for, I had more satisfaction in clothing them agreeably to the simplicity and plainness of Truth, than I could have had in adorning them in fine colours:" —Then, after lying about ten minutes in a solemn quiet, said, "I have not strength to

express the prospect I have had of the church that is washed; and I have prayed that you might be preserved to keep your places, and bear your testimony amidst a wicked and perverse generation."

The 7th of the Seventh-month, in the evening, some of her grand-children being present, she said, "I have been much concerned about the education of your children. I earnestly desire you may wait for the word of Divine Grace, that you may thereby be enabled to bring them up in the nurture and admonition of the Lord: and though it's not in your power to confer grace, yet the care of parents in educating their children is often blessed, and proves like preparing the ground of the heart to receive the seed of the kingdom."

The 13th, several friends coming in, she signified her great satisfaction in having their company; and, after a short time in silence, said, "I have trusted in the Lord all along, and have often poured out my soul before him, that he would be pleased to be with me at all times, and continue with me to the end;" from which time she gradually declined without much pain or sickness for several weeks, during which she uttered many lively expres-

sions and exhortations to those about her.

A short time before her decease, having spent most of the night without sleep, in the morning she signified that this portion of scripture had been fresh in her mind, great part of the night before; to wit, "my covenant was with him of life and of peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my Name," signifying, she now felt his covenant of life and peace with her, as a sufficient reward for all she had gone through.

She departed this life, the 31st of the Tenth-month, 1783, in the 78th year of her age, and we believe is entered into rest.

Extract from a Testimony of Wrightstown Monthly Meeting, in Bucks County, concerning THOMAS ROSS.

HE was born, according to his own relation, in the county of Tyrone, in Ireland; descended of reputable parents, members of the Episcopal Church; and received a religious education.

Coming into America about the twentieth year of his age, and settling within the limits

of Buckingham Monthly Meeting, he soon after became convinced of the [principles of] Truth, as professed by Friends, and joined in membership with them. Although his natural inclinations and passions were strong, yet by yielding obedience to the Spirit of Christ as manifested in his own mind, he was supported in his warfare, and witnessing a victory over the same, became qualified to administer counsel and encouragement to others.

Not long after his convincement, it pleased the Lord to bestow on him a gift in the ministry, and being careful to keep chaste in his espousal to the Bridegroom of souls, he experienced a growth, to the edification of many in this and the neighbouring governments. Being conversant in the Holy Scriptures, he was often led to open the doctrines therein contained, and frequently pressed Friends to a diligent attention to those sacred writings. He frequently visited meetings in this and the adjacent governments, with which, Friends in those parts expressed their satisfaction.

Having, for many years, been exercised with a prospect of a religious visit to the churches in his native land, and in England, and his mind being renewedly drawn towards this

weighty engagement, about the latter part of the year 1783 he spread his concern before the respective meetings of which he was a member, and obtaining the concurrence and near sympathy of the same, embarked in the Fourth-month, 1784. For an account of his labours and the peaceful state of his mind, see the Testimony of York Monthly meeting, Great Britain.

Testimony of York Monthly Meeting (Great-Britain) concerning THOMAS ROSS, *late of Wrights-town Meeting in Bucks County, Pennsylvania, a Minister, who departed this life at Holdgate near the City of York, the* 13*th of the Second-month,* 1786, *in the* 78*th year of his age.*

TO perpetuate the memory of the just, by endeavouring to render their examples and precepts beneficial to others, is a debt due to posterity as well as to the praise of his Name, by whom they have been made more than conquerors, and become pillars in his house which go no more out.

Having the unity and near sympathy of his friends and brethren at home, as appears by

sundry certificates, he embarked in the Fourth-month, 1784, with divers other Friends, under the like religious engagements, and arrived in London just before the yearly meeting, which, though under bodily infirmities, he attended.

He was detained by indisposition in and near that city for some time after, then proceeded in this religious service to Scotland.

His bodily indisposition increasing, he was under the necessity of resting at Old Meldrum, Edinburgh, and Newcastle; from which last place, taking a few meetings in his way, he reached York, the 2nd of Eleventh-month, and was at our monthly meeting the day following, which was the last meeting he was able to attend.

During the course of his travels, we have abundant cause to believe his religious services were truly acceptable to Friends, and well received by others; for, having an especial eye to the puttings forth of the Divine hand, his ministry was attended with living virtue and deep instruction; though "not in the words which man's wisdom teacheth," yet in godly simplicity, and with a zeal according to true knowledge: he was wise in detecting the snares

of the enemy; faithfully, and without partiality, warning those who were in danger of falling therein; and, as in the course of his own sanctification, he had been made deeply acquainted with the necessary baptisms peculiar to that important work, so he was furnished by living experience, and the renewings of holy help, with qualifications to administer, in tender sympathy, pertinent and wholesome counsel to the true Christian travellers; and so to dip into the present state of the church, as profitably to "declare unto Jacob his transgression, and to Israel his sin."

In meetings for business he was particularly serviceable, his remarks being mostly short, pertinent, and very instructive; exciting to a steady attention to divine counsel in the transacting of our Christian discipline, and therein to exercise true judgment without partiality and respect of persons.

During the course of his illness he was preserved in a heavenly frame of mind; on almost every occasion, dropping instructive counsel and advice to friends who attended on and visited him, of which the following collection is but a small part. He frequently said that he knew not why he was continued in such an

exercised state of bodily weakness, yet doubted not but that it was all in wisdom, and for some good end; adding, "it was not for the clay to say to the Potter, why hast thou made me thus."

Sitting in the family where he was during the fore-part of his illness, he expressed himself thus; "Dear young people, keep to your first love. The bridegroom of souls will not be unmindful of the bride, whilst she remains chaste: some of you, I believe, are espoused to him. O, the ardent desire which I feel for the youth!—Thy name is as ointment poured forth, therefore do the virgins love thee.

The same day—"I have not sought mine own honour, but the honour of him who first drew me from my habitation, and have great reason to praise his name. One thing which inclines me to think my work may be near done, is this, that it never appeared to be laid upon me to pay a general visit to England."

At another time said, "O, the harmony there is in the Lord's family! Ephraim shall not envy Judah, nor Judah vex Ephraim, nothing shall hurt or destroy in all thy holy mountain."

Again, under bodily oppression, "I find no relief but when I feel a revival of that which is the healer of breaches; but that is not at my own command. My mind was, last night, much drawn out to my fellow labourers. O, that they may keep little!—I have remembered that saying, 'There are a few names even in Sardis, who have not defiled their garments,' and I hope there are a few in York. Dear friends, what a people we should be, did we dig deep enough; our lights would shine before men; we should be as the salt of the earth. How many who have begun well, have had their garments defiled with the world, and are become like the salt that has lost its savour; they are as dead weights in our assemblies, so that the living are scarcely able to bear the dead. O, friends, keep to the Truth, for it shall rise above the heads of gainsayers."

At another time, "I could not be more at home any where, it revives me to see the children about me. I tell you, young people, the hardest thing I ever found in my passage was, when I was right, to keep so. O, the desire I felt to get here! the love I feel for you is like the love of Jonathan and David, it ex-

tends over sea and land. It is like the precious ointment, so that some can say, with one formerly,—Neither heights nor depths, principalities nor powers, things present or to come, shall ever separate us from it.

"The least star casteth a lustre, as the glorious luminaries in the outward creation; so that we may say, 'Great and marvellous are thy works, Lord, God Almighty, just and true are all thy ways, thou King of saints."

Again,—"Commune with thine own heart, and be still; this is doing business:—O, how precious Truth is! it may employ us on the highway, and in our outward engagements—dear friends, let us prize it."

To the physician—"The outward man grows weaker, yet inward support waxeth stronger and stronger."

The same day he said, "It is a great favour to have a brook by the way—O, I see my way over all! it is like a foretaste of what is to come: blessed are the dead, who die in the Lord—when he breaks in upon us, it is like balm—there is balm in Gilead—there are many not willing to go to the house of mourning, but there is occasion for it; it being high time to repair the breaches."

"I have thought, for many weeks past, the curtain was near drawn; there seemed but few sands left in the glass: and yet I sometimes feel such a travail for Zion's prosperity, and the enlargement of her borders, that I am ready to think the day's work is not yet done; and at other times I feel so feeble and weak, that all seems near over: the event I cannot tell, but am favoured to be resigned."

At another time—"Think nothing too near or too dear to part with, dear young people, to purchase the Truth: your parents cannot give it you, though they may give you all they can; it is the Lord's prerogative. I have thought it was a great favour to have an education in the Truth; but I have been grieved to see many born in the Society, like Esau, selling their birth-right. Be not ashamed of the cross, dear friends, deny him not before men."

Again, "Beware of lawful things; these lawful things are the strongest baits Satan ever laid for our Society. O, these lawful things, they have hurt many. What a testimony would it be, if Friends were to shut up their shops on week-days, to go to meeting; which ought to be the main concern; though

many consider worldly things as such. When we have done all we can, we are but as unprofitable servants; we can add nothing to him, who is the Fountain of Goodness—O, that Ocean of ancient Goodness, I seem at times, as if I was swallowed up in it—I have cause to be thankful that I am favoured with a resigned mind, and have no will, either to live or to die—O Father, receive me into thy bosom."

At another time—"O, my heart is knit to you, my friends, and to the seed which is in bondage in many hearts; and though you may have to go with it into the wilderness, yet be not discouraged."

Feeling himself easier, and his mind favoured, he said—"O, when he puts in his hand, as at the hole of the door, how does it smell of sweet myrrh—I hope I am not insensible from whence my help comes; he sometimes hides himself as behind the curtain; yet we must not awake or disturb our beloved, until he please."

To a friend—"Keep to thy gift, and look to the Giver, and have no confidence in the flesh." On the general state of mankind, he said thus; "O, how has my mind been op-

pressed in observing that profaneness which abounds amongst the people, many of whom draw iniquity as with cords of vanity, and sin as with a cart rope. Yet I have this satisfaction, that I have not failed to reprove many of those I have seen in this state, and have often advised inn-keepers and others, to discourage all kinds of wickedness in their houses: my advice hath been generally received without gainsaying, and I have comfort in the discharge of this duty." Sympathizing with faithful Friends, he remarked, "where there are few faithful labourers, the work falls heavy upon them; we cannot expect to rise high when the seed lies low."

Under much bodily affliction, he said, "How can one die better than in the Lord's service; for he has been indeed, a wonderful counsellor. He has many times opened a way, when I could see no way; he will never leave nor forsake those who trust in him." Again, "It is a trying time, and yet I believe I have a well grounded hope of having done my duty. I feel no condemnation. O, dear friends, what a favour indeed, that we have an unction from above! keep to the Truth and its testimonies."

At another time—"It will not do for any to

rest contented with having known the Lord in days past, and years that are over and gone; we must follow on to know him; a supply of daily food is requisite; and if there is not a hunger and thirst after righteousness, we may be sure the mind is distempered; but O, how have I been pained to see and feel many of the professors of the Truth going after the world and its spirit; who, instead of being way-marks, are as stumbling blocks to honest enquirers—the state of these is lamentable. I have been comforted in the prospect of a rising generation, if they are not hurt by those who ought to be helpers, loving the present world."

"I have in my time met with many cross winds and boisterous waves, but have been preserved in a care to keep near to the point that guides to the harbour of rest. For these fifty years I have been endeavouring to fight the good fight of faith. O, dearest Father, not my will but thine be done—O, when will the curtain be drawn? that this mortal may put on immortality and eternal life, which will I do believe, be my happy portion."—To some friends about to take leave of him, "let your lights shine wherever you are—I have

not much to say, but there is a great deal comprised in this."

To some young people, "You are in health; prize it, and make a good use of time; for, to the most diligent, such a time as this will prove very trying."

He would often, in thankful commemoration of the goodness of God to him, break forth in these words—"What shall I render unto thee, O Lord, for all thy benefits."

A few days before his decease, on a friend returning from meeting, he said, he had been favoured with such a calm, that he hoped he should have passed away. And a day or two before he died, he broke forth in these words: "O joy! joy! joy!" Again—"O Death! where is thy sting? O Grave! where is thy victory? the sting of death is sin: I see no cloud in my way, I die in peace with all men."

Testimony from the Monthly Meeting of Greenwich, concerning MARK REEVE.

THE Lord was pleased to visit him with the clear manifestations of his grace and truth, and as he joined in therewith, he be-

came fitted and prepared for service in the church.

He dearly loved the Society of his brethren, and much prized unity; knowing the comfort and benefit thereof, he obtained the character of a peace-maker.

A gift in the ministry was conferred upon him, and his mind became enlarged in the love of the gospel, preferring the service of truth to every outward consideration. In humility and meekness of spirit, his desires were to strengthen and encourage the good in all; that the unity of the Spirit might be experienced to be the bond of true gospel fellowship, and that each member might fill its station and proper allotment, to the edification and comfort of the body in love.

The situation of the enslaved and oppressed Africans early became the concern of his mind; and being deeply exercised on their account, he was a zealous advocate for their liberation both at home and abroad.

Being blessed with a sufficiency, his house and heart were open to entertain his friends; and in a particular manner such who were under religious engagements to travel in the cause of truth; to whom he was desirous to

be a fellow-helper in the gospel, in much meekness and love.

His last illness was lingering and attended with much pain, which he was preserved, in a good degree, to bear with patience and resignation to the divine will: in which time many friends visited him, to whom he was frequently led to communicate advice suitable to their states, in a lively and feeling manner. One of his brothers coming in to see him, a short time before his decease, he said to him, with a composed and quiet mind, I am glad to see thee once more; I am drawing fast towards a conclusion, and am thankful I am not forsaken in the present hour; and as I have given the preference to the service of truth, I feel its gracious influence present with me: and clear I am, if Friends did but dwell near it, in the love of the gospel, their labours would be more blessed with success. Give my love to enquiring friends and others, as occasion may offer; and let them know, that in the same faith I have lived, I take my leave of the present world.

He passed away in a quiet state of mind, on the 25th of the Tenth-month, 1788, in the 65th year of his age.

Testimony from Upper Springfield Monthly Meeting, concerning MARY STEVENSON.

SHE was of a kind and affectionate disposition, and in her deportment cheerful and engaging.

She visited the meetings of Friends in Pennsylvania, Maryland, and Virginia; and, a little before her decease, nearly all the meetings in New-Jersey. Though weak in body, she was a constant attender of our religious meetings, and was particularly serviceable in meetings for discipline, being much concerned for right order therein.

Some of her expressions, a little before her departure, were nearly as follow.

Third-month 30th—She expressed her resignation to the divine will, and thankfulness that she felt universal love to all mankind. A friend taking leave of her desiring resignation might be given her, she replied, "I am thankful there is nothing in the way;" and sometime after said, "Though at times I may be compared to a well without water, yet there is a hope bearing up and supporting amidst the tossing waves of affliction; and I have, this day, found strength in weakness."

31st—"The Lord hath not only lifted me out of the miry clay, but hath established my goings, and hath, at times, given me to sing as on the banks of deliverance."

Fourth-month 1st—She mentioned the necessity of a steady attendance of meetings, saying, "it will not avail for people to go when they please, and stay when they please:" and in the language of affection and encouragement, she addressed some with an assurance that peace and true satisfaction would be the reward of obedience to the Lord's requirings, though in small things; and that early years was an acceptable sacrifice to the Lord—and said, she was ready and willing to leave all things; for which she was renewedly thankful, having a comfortable hope, or indeed could say an *evidence*, that her soul would rest in peace.

2d—Apprehending her life near its close, signified it might be a night of rejoicing for her. She passed the evening in great stillness, as though asleep, and revived with these expressions, "O, what a sweet evening I have had."

In the morning of the 3d, a change appearing, she was still concerned for the preserva-

tion of her nearest connections through all the temptations in this world. The conflict between life and death she bore with fortitude. Desirous of being released, she expressed in broken accents—"Gracious and merciful Father, do thou enable me!" and departed this life about 7 o'clock in the morning of the 4th day of the Fourth-month, 1788, aged 58 years, and a minister about 20 years.

Some of the last Expressions of ELIZABETH HOUSE, *Daughter of Amos House, who laboured under a lingering asthmatic complaint, which she endured with Christian Fortitude to the end.—Approved by Kennett Monthly Meeting.*

ABOUT two weeks before her death, being visited by her father and one of her aunts, she said, "I have endeavoured to live the life of the righteous, that my last end might be like his."

The next morning having an opportunity with her sisters, she said, "You are made near to me; I know what it is to tread the slippery paths of youth. I have kept my

hands busied about that which I thought was doing good. Were my days to live over again, I should not employ them so much in needless things; such as decking and adorning the body as in fine linen, though I never was very fashionable;" with much more of like import, suitably adapted to their age and circumstances. In the afternoon several friends visited her, and were favoured with a solemn opportunity, to her consolation, as she expressed.

The week following being asked by her father if her mind was easy, she cheerfully replied, "quite so, quite so." On First-day the 1st of the Eleventh-month, her aunt coming to see her, she said to her, "I have read of some that had felt the help of the spirits of others; I think I have felt the good of thine. I find but few burden-bearers. I have desired to have thee present at the conclusion. I want, if thou and my sisters should be spared a little longer, that thou should put them in mind of me. People in health and strength dont prize *time*, till it is too late." On Second-day morning she said—"I have been ready to say, O youth! youth! can a youth enter the kingdom. She being in great

bodily pain, said—"Lord pity me—I hope the Comforter will come, and I shall be released—joyful news it will be." At another time, said—I now feel my mind quite easy; no fear hangs about me; I never committed any great sin in my life, but, like many others, have let the cumbering things take too much hold. I have clearly seen where I missed it. I do not see any thing more to do but to die. He that knows all things, knows that I love him above all." When her pain somewhat abated, she would frequently acknowledge it a high favour; and with great fervency of spirit, said, "Lord add to my patience, that I may endure the filling up the measure of my afflictions." At another time said, "my mind is fixed upon the Lord, and has been taken from things here."

She often expressed she felt racking pain, and in the morning of Fourth-day said, "I know not whether life or death; I am fully resigned to go, but have no knowledge when." She pleasantly said to her aunt, "I feel quite easy." Her friends appearing concerned; she, after laying some time, with a countenance denoting a joyful assurance of joining the heavenly host, and

with a voice not to be described, expressed herself, "dont distress yourselves for me; the light that I see exceedeth the sun in the firmament—all light, all life, all love, all peace. —A friend coming into the room, expressing sympathy for her in her afflictions, she replied, "I now feel no pain;" and continued sensible, as appeared by her expressions. She quietly departed on the 4th day of the Eleventh-month, 1789, in the 24th year of her age.

A brief Memorial from Philadelphia Monthly Meeting concerning MARY ARMITT, *a native of Philadelphia, who deceased on the* 18*th of the Second-month,* 1791.

IN her youthful days, as she yielded obedience to divine instruction, she witnessed a growth and advancement in the life of true religion; and through its gradual powerful workings became, in the course of time, an useful and exemplary member in the church, being many years in the station of an elder and overseer.

The weightiness of her spirit, stability of conduct, and inward retiredness of mind, evidenced a qualification for these important ser-

vices; and we believe she endeavoured faithfully to discharge the several trusts reposed in her.

She was favoured in her last sickness with many intervals of divine consolation; and under the sense thereof, frequently broke forth in commemoration of the Lord's judgments and mercies: and as it may tend to the encouragement of the living in the way to righteousness and peace, some of the many lively, savoury expressions which dropped from her may be usefully preserved, viz.

"I have had many low seasons which the Lord only knows; I hope he will be with me to the end, and preserve me in the patience." One enquiring how she did, she replied, "very low; I am going to leave you, but I feel a calm—I think I may say a sweet calm; I believe I am going to peace." Sometime after she called, by name, a young woman who had lately come amongst Friends by convincement, and said, "Hold fast thy profession; thou hast bought the Truth; dont thou sell it: if thou keeps near it, it will preserve thee, and do great things for thee."

At another time she said, "Sweet Jesus

come. I give thee thanks for the multitude of thy mercies. Holy Father preserve the young generation, that they may stand in awe before thee; bring them up in thy pure fear, that they may see the vanities of this world, and the beauty of true religion."

At another season, "O how the enemy comes in like a flood, but the Spirit of the Lord will lift up a standard against him. Great peace have all they that love the divine law, and nothing shall offend them."

And again—"I can say with David, though I walk through the valley of the shadow of Death, I will fear no evil."

Some little time before her departure, the powers of speech much failing, she uttered with difficulty, "He hath brought me to his banqueting house, and his banner over me is love." Nearly her last expressions were, "It's all peace—it's all joy forevermore."

In the undoubted assurance of everlasting rest, she peacefully breathed her last—Aged eighty-three years.

Testimony from Chester Monthly Meeting concerning WILLIAM FELL.

HE was an active and serviceable member of our monthly meeting upwards of forty years; a considerable part of which time, he filled the stations of overseer or elder, being endowed with remarkable humility and meekness; an example of plainness, diligent in the attendance of religious meetings from his youth, instructive and weighty in his conversation, and serviceable in settling controversies amongst neighbours; being truly desirous to promote peace amongst all classes of men.

He manifested a weighty concern for the proper education of our youth, as also of black children; and about the year 1765, with the concurrence of our meeting, visited most or all the members thereof who held slaves, which appears to have had a good effect; and continued often to visit those who were set free, giving such pertinent counsel as might tend to their spiritual and temporal welfare.

In his last illness he was favoured with great patience; in which time he often expressed a concern for Friends of the particular meeting to which he belonged, especially the

youth; and about two days before his decease, said to a person present, "There is no true happiness to be attained in this world, nor that which is to come, but that which hath its foundation in pure love: and in a short time after said, that in looking back over his past life, he had to acknowledge there was nothing that ever he had done, which alone could be sufficient to entitle him to an admittance into the heavenly kingdom; notwithstanding he had passed through some trying dispensations, and bore many heavy burthens, if any good was ever done by him, it was through the aid of the Holy Spirit; but said, he had faith in Christ; and if he was saved, it was through the adorable goodness of the Almighty.

At another time he appeared under great exercise of mind, and said he had passed through the deepest baptism, in his present sickness, he had ever experienced; and after expressing a perfect resignation to the divine will, said, he was easy in his mind.

He dropped many more weighty expressions to friends and neighbours who came to see him, particularly the youth; which were often affecting to them.

He appeared fervent in prayer till near the

close, and favoured with his senses almost to the time of his departure, which was on the 5th of the Third-month, 1792, in the 76th year of his age.

Testimony from the Monthly Meeting of Friends of Philadelphia for the Southern District concerning DANIEL OFFLEY.

Our beloved friend Daniel Offley, son of Daniel and Rachel Offley of this city, was born the 29th of the Eleventh-month, 1756—Being of a lively, airy disposition, he indulged himself in many of the vanities and follies incident to youth, pursuing with avidity divers ensnaring temptations; whereby he became greatly estranged to that peace and substantial happiness, consequent upon a life of piety and virtue. In this situation it pleased the Lord, in the riches of his mercy, to visit him with judgment, which awakened him to a clear sense of his undone condition without a Saviour; and as he patiently abode under the chastening of the heavenly Hand, he was favoured to witness the day-spring from on high, which brought glad tidings to his tossed mind. Yielding obedience to the secret in-

timations of divine counsel, and a gift of Gospel ministry being committed to him, he came forth therein about the 24th year of his age; and by faithfulness in the exercise thereof, he grew in experience and dedication to the service of his great and good Master. He was also very useful in our meetings for dicipline, being endowed with sound judgment, and concerned to maintain the dignity thereof upon its ancient foundation.

With the unity and concurrence of this meeting, he visited the meetings of Friends in many parts of this continent, and also several of the West India islands, to the satisfaction and edification of those amongst whom his lot was cast; being often, through deep baptism, led into close searching labour with the indolent and luke-warm professors of the blessed Truth.

During the late awful visitation of a pestilential disease in this city, [in 1793] not being easy to remove from his habitation, he was almost constantly engaged either in visiting or endeavouring to relieve those who were afflicted therewith; being, through Divine Goodness, preserved in stability and patience, he was often made a comfort to many whose

minds seemed ready to faint under the prospect of distress and dismay which appeared on every hand.

In our religious meetings, it was evident his spirit travelled in the deeps; being through the aboundings of heavenly love, concerned, in a tender manner to exhort to a due discharge of all our religious duties, whereby we might be qualified rightly to understand the language of that afflictive dispensation, and prepared to close our accounts with joy.

A few days previous to his sickness, being in conversation with two friends, after a short pause of silence, he said, "Be ye also ready, for at such an hour as we expect not, the messenger of death may be sent to our houses." He was taken ill the 3rd of the Tenth-month, 1793—on the next day, a friend who came to see him, expressed his sorrow that one who had been so serviceable among the sick should be seized with the disorder, hoping he would have been spared. He signified, "It matters little, when in our places, how we are disposed of, whether in life or death."

During his illness he appeared cheerful, and evidenced, by the serenity of his mind, that his trust and confidence were not shaken,

but firmly fixed in that everlasting arm of power, which had redeemed his soul from pollution, and supported him through many seasons of deep probation.

To one who expressed a hope of his getting better, he calmly said he was resigned either in life or death.

On the 7th of the month, early in the morning, his wife coming into the room, asked him how he was; being perfectly in his reason, he replied in substance, that he had had a very comfortable night, and been overshadowed with the calming influence of divine love, in a degree he had never before experienced.

He departed this life on the 11th of the Tenth-month, 1793, aged near 37 years.

A brief Memorial from the Monthly Meeting of Philadelphia concerning ISAAC ZANE, *an Elder.*

HIS parents were early settlers in the county of Gloucester in West New Jersey, where he was born in the First (now called the Third) month, 1710, and became, about the 14th year of his age, a resident in this city; and submitting in the days of youth to the vi-

sitation of divine love and mercy, he experienced a growth in grace, manifesting by example and precept, a sincere concern for the advancement of the cause of Truth, and the maintenance of our Christian discipline; diligently attending our meetings established for that purpose, as well as those for divine worship; in which religious care he continued even after he became very feeble in body, and his eye-sight so dim, that he was under the necessity of being led to them; upon which, we are informed he has sometimes remarked, "That although he went in great weakness, (meaning of body and mind) he was often favoured, through the condescending goodness of the Shepherd of Israel, with inward consolation, and returned to his home much refreshed and strengthened."

Being acquainted with many of the Indian natives of this land, who, when he was young, were numerous, he felt for their distresses, and was greatly concerned for their real good; which he was solicitous to promote, as far as his endeavours could be useful, by embracing opportunities that offered, when they came to this city, or held treaties with the govern-

ment here or in places adjacent; and having a place in their esteem and affections, he endeavoured to inculcate in their minds the benefit of a peaceable disposition, and the necessity of their attending to the convictions of divine grace. When reduced to a state of great bodily weakness, in the time of his last confinement, he said to a friend sitting near him, that "he was willing to go, and ready to go;" and soon after, "that the great and good Shepherd had not left him;" expressing his sense of "the joys of the realms of light," and appeared frequently to be favoured with great consolation, making melody in his heart when all was silent and quiet about him, singing praises to the Lord, though enduring much pain of body. At one time he expressed, "I am weak in body, but not in mind." A friend enquiring of him whether he expected to get about again, he replied, "I hardly expect it," adding, "I have seen the arms of everlasting mercy open to receive me, and have a full assurance, that I shall be permitted to join the heavenly host in singing hallelujah, and enabled with the seraphims to say, Holy, holy is the Lord of Hosts; the whole earth is full of his glory."

He was favoured to retain his memory and understanding to the last; and his bodily strength gradually decreasing, he expired without apparent pain, in the morning of the 6th of the Third-month, 1794, aged 84 years wanting eight days.

Testimony of the Monthly Meeting of Philadelphia concerning MARGARET HAINES.

SHE was born in this city the 26th day of the First (now called the Third) month, 1729. Submitting to the visitations of divine love about the 25th year of her age, she became useful. Many and various were the trials and exercises she had to pass through, but by the sustaining help of him that hath all power in his hand, she was supported under them; being also ready on all occasions to help those that were engaged in the Lord's work, whether amongst ourselves, or such as came from distant lands to promote the cause of Truth and righteousness in the earth. She was remarkably benevolent and charitable to the poor and afflicted, searching and finding out objects that appeared to be much hidden from general notice and observation, and liber-

ally administered to their several necessities.

She filled the station of an elder, and was tender and sympathising with such as had the glad tidings of the Gospel to preach,—encouraging the young and diffident in the ministry, and desirous that all might be brought forward in the right line.

She was in the city when it was visited with the late awful sickness and mortality, [in 1793.]

The first day of her illness, which was the 28th of the Ninth-month, she gave directions respecting what she wished done for several poor persons, and concluded with saying, "Now I am released from this business," meaning her care for the poor.

The 29th, on being asked how she was, she replied, "very poorly indeed. Oh! my dear, what a favour it is those that have this complaint do not lay long—the Lord's will, not mine, be done." Soon after, with much fervency, said, "O Lord, thy will be done! Oh! that thou wouldst be with me to the end, and favour me with resignation: blessed be thy holy name for ever and ever."

30th, I have been much tossed and tried this night, but my mind is now easy, which is

a great favour: yes, I feel quiet and easy, and desire nobody may come to see me; for it is a serious thing to visit the sick at this awful time. I feel my relations and friends very near and dear to me, and wish my affectionate love to them, but do not desire any of them to come."

Several times in the course of that and the next day, she broke forth in fervent supplication, all of which could not be understood—her speech being much affected, except twice that she repeated, "O Lord thy will and not mine be done; be with me to the end, if it be thy holy will: blessed be thy name for ever and ever."

These were nearly the last words that were understood; and although the disorder affected her very deeply, and she underwent great pain, she was favoured with much patience and resignation.

On the 3rd of the Tenth-month, 1793, about half past 5 o'clock in the morning, she quietly departed, aged 64 years and 6 months.

A Memorial from the Monthly Meeting of Phiadelphia for the Northern District, respecting CHARLES WILLIAMS.

OUR friend Charles Williams, son of Hezekiah and Grace Williams, departed this life on the 9th day of the Tenth-month, 1793, in the 29th year of his age, and about the 9th from his first appearance in the ministry. His meek and humble spirit bore instructive witness to the efficacy of Truth, whereby his disposition was rendered sweet and tender. He was a sympathetic friend to the poor, and those in affliction either of body or mind, whom he often visited. His ministry was edifying, evidencing the prevalence of gospel love; in the innocency whereof, being preserved an example of plainness and simplicity, he was concerned, with much gentleness, privately to exhort such of our members who departed therefrom; by which proofs of brotherly kindness, and his unassuming manner, he obtained a place in the minds of those with whom he laboured.

In the time of great mortality with which this city was visited, deeply sympathizing with his friends and acquaintance who were

seized with the contagion, he was much devoted to afford them relief; visiting many to their consolation, though his residence was several miles distant. Some pious reflections on this solemn occasion, by him committed to writing, it may not be unuseful to note, viz, "Ninth-month 1st 1793—It is affecting to observe the change that has taken place in this industrious city, where business appeared to be the life of many, and each one strove to exceed his neighbour in care to gather wealth. Now a stop is put to this—little business is transacted; and the minds of many are awakened to consider what is the state of their last and solemn account. A serious solemnity appears on almost every countenance; and I hope by myself and many others, this visitation may never be forgotten."

Divine wisdom permitting, he was soon after taken with the prevailing disorder, which in a few days put a period to his life. Favoured during his illness with a happy confidence in Divine mercy, he took an affectionate leave of his parents, saying he was not afraid to die; and under a comfortable belief of his departing in peace with God and man, his memory remains precious to us.

A brief Account of SAMUEL HUTTON, *of Nottingham Monthly Meeting, who deceased in the* 31*st year of his age: with some of his expressions in his last illness.*

IT appears he was born within the verge of New Garden Monthly Meeting, in Pennsylvania, the 28th day of the Sixth-month, 1763; was of innocent behaviour in his youthful days, much inclined to solitude, and, at times, favoured with divine openings; and, when about 18 years of age, with a lively gift in the ministry: in the exercise whereof he improved, through obedience to what he believed was required of him. He was of a meek and circumspect conduct, and concerned for the support of Truth's testimony in its several branches, and, it is believed, was supported under his various afflictions with a truly Christian fortitude. In 1792 he removed with his family to West Nottingham, finished his course on the 15th of the Fifth-month, 1794, and was interred in our burial ground at West Nottingham aforesaid.

To a friend that visited him, he expressed himself thus: "Since I have been under this affliction, I have had to look over past life—

the many buffettings, temptations, and provocations I have passed through; and now I feel my mind easy, enjoying a perfect calm over them all, which I deem a remarkable favour, and cause of humble thankfulness."

He was often heard to express a desire, that he might be preserved in patience, and enabled to bear his affliction without murmuring, which he was favoured to experience in a remarkable manner.

The day before his decease, he gave some directions concerning his burial, and that his coffin should be plain, without mouldings or any kind of polish. He prayed fervently for the preservation of his wife and children; and when taking leave of his near connections and others, he often recommended to faithfulness; signifying, that was the way to be prepared to meet the awful messenger of death: and reaching his hand to a friend, he said, "Thou hast felt near to me; be thou faithful when I am gone. I have a well-grounded hope there is a rest prepared for me in the mansions of everlasting bliss." He also expressed the love he felt to Friends generally, and to all men. On his then taking a solemn leave of some present, he exhorted them to a

right improvement of their time, that they might be prepared to meet with death.

Testimony of Horsham Monthly Meeting concerning JAMES THORNTON, *late of Byberry.*

IT appears from a short manuscript, left by him, that he was born at Stony Stratford, in Buckinghamshire, Great Britain, in the year 1727. His parents dying when he was about the age of fourteen years—without being under the guardianship of any friend, he, for a time, sought to recreate himself with the company of idle boys; but becoming thoughtful of what might be the effect of such a course of living, he engaged in work for some of his neighbours; which, as he expressed, was a means of preserving him from loose and vain company; and being, through the reaches of divine grace, led to seek an acquaintance with Israel's Shepherd, he was, in those young and tender years, often favoured with heart-tendering visitations.

About the sixteenth year of his age he went apprentice to a valuable Friend, whose care over him was truly useful; and growing in

the knowledge of the blessed Truth, he appeared exercised under a dispensation of the gospel ministry, giving up thereto about the 20th year of his age; and, about two years after, acquainting his friends with a prospect he had of removing to settle in Pennsylvania, they, on weighing the said proposal, gave a certificate of their unity with him, and his service in the ministry.

He landed at Philadelphia in 1750, and shortly after proceeded to Bristol, in Bucks County, where he resided some time, and then married and settled at Byberry: and being frequently engaged, with the concurrence of Friends, in visiting the churches in different parts of this continent, and a few years past, the meetings of Friends at divers places in Great Britain, from the certificates he produced on his return from those visits, it appears that his religious services were well accepted.

He was an able minister of the gospel, and well qualified for the discipline of the church; in which he was fervently engaged, that the good order thereof might be maintained, and the camp cleansed and preserved: his disposition kind and affable; his company and con-

versation being instructive and edifying; his heart and house open to entertain his friends; liberal also in distributing to the necessities of the poor.

For several years of the latter part of his time, he was much afflicted with bodily infirmity and pain, which he was enabled to bear with much patience and resignation. His last sickness, which continued about two weeks, was very trying; in which time divers of his weighty expressions, being worthy to be preserved, are as follow.

The 8th of the Fourth-month, 1794, he said that he had been under an exercise some time past, respecting visiting some places, but now had found a release, and enjoyed a quiet, peaceful mind, which he preferred to every thing else. Sometime after he was taken poorly, his disorder proving complicated, he was thenceforward mostly confined, though the next day, being the fourth of the week, he attended the meeting at Byberry, which was the last time he got from home.

On Seventh-day morning, being very ill, he said, "I have been afflicted from my youth up, with bodily infirmities, and how it may issue now, whether in life or death, is not es-

sential for me to know, as I have a peaceful mind; and all the world without it would be nothing."

First of the week—An oppression increasing upon his breast, he expressed but little until the night following, when it again came on, and he said, "This is hard work, but there is good foundation:" and repeated, "This is hard work, but there is a good foundation, and we experience hard things to be made easy, and bitter, sweet." At another time, being asked how he was, he chose not to be disturbed, but said he was quiet and contented."

Second of the week—In the morning, he seemed much revived, and said he was pretty clear of pain, and relieved from the oppression at his breast; then said, "I have seen that the honours and friendships of this world are a great hindrance to the progress of many in religion; but it is what I have always shunned, or I should not have been able to have dealt so plainly, and spoken so impartially, in meetings and out, as I have done, and stood through it all to this day."

Third of the week—In the morning he

said, "The pleasant prospect of being soon released, he could not set forth in words." It was answered, It seems not in our power to do much for thee: he replied, "'Tis a comfort my dependance is not on man."

Fifth of the week—His disorder increasing upon him, he said, "This is close work; but I have a peaceful mind, that makes up." Several different times he expressed, his complaint was trying, but it must be remedied by patience.

Sixth of the week—Being under great bodily pain, he expressed himself nearly as follows: "It's joyful! it's joyful! it's all light; but it's a loss! it's a loss that will be felt by these children. Lord Jesus, thou art able to support under every trial, and keep thine. There are many difficulties to encounter with through this inconstant world: all that appertains to it is transitory and fading. The Lord hath begun a good work, and he is able to carry it on; look to him for ability to go forward, but there must be a total surrender and giving up to him—Keep to meetings—Keep us we pray thee, O Lord! fit and prepare us for thy glorious kingdom—call in thousands and tens of thousands more, to la-

bour in thy churches, the world over—for thy ever blessed cause sake, and for thy son's sake, cause them to flock to thee, as doves to the windows—Be pleased, O Lord! to enable all thy truly depending children, who have no might of their own, to go forth conquering and to conquer, against all oppositions, for thy sake, the cause sake, and thy blessed son's sake; although they are, and may be great, thou alone art able to protect, and carry them through, if there is a full dedication of heart to thee; and also to separate the precious from the vile, and give them victory over death, hell, and the grave; so that they will be able to sing triumphantly at the close of time here, which makes up for all our labours; and we pray thee O Lord! give all these an entrance into thy rest: with the lamb immaculate, thou art worthy of all praises, hallelujah for evermore. Thou knowest, O Lord, that I love thee."

Seventh of the week—Being raised up, he said, "Let us take all things patiently." And being asked by a friend, who had just come to see him, how he was, he said, "I think this has been the deepest sickness that I ever had, but a favoured one."

He continued much the same until about the fourth hour on Fourth-day morning, when a shaking fit came on him, accompanied with the pains of death, but were believed to be much alleviated by a sense of the Divine Presence. A few hours before his decease, he appeared to be somewhat relieved from pain, and quietly departed about one o'clock, on the 24th of the Fourth-month, 1794, in the 67th year of his age.

Testimony from the Monthly Meeting of Philadelphia, for the Southern District, concerning ELIZABETH DRINKER.

THIS our beloved friend having been a member of our monthly meeting a considerable number of years, we are impressed with a solid sense and remembrance of her gospel labours and services, and incited by the united motives of love and duty to give the following testimony concerning her.

She was born in this city in the year 1737, of parents, members of our Society. An inclination to piety and religious circumspection being apparent in her early youth, as she grew in years, through submission to the refining

baptism of the Holy Spirit, she was gradually prepared for usefulness in the church, and about the year 1776, came forth in public ministry among us. Being in a good degree faithful to the gift received, it was evidently enlarged, wherein she was qualified to fill more extensively that dignified station; and was likewise serviceable in the exercise and support of our Christian discipline.

Through the drawings of gospel love, she was frequently engaged in visiting the meetings of Friends in this and several of the adjacent governments; being peculiarly fitted to speak with precision to the states of individuals, both in families and more public opportunities; and deeply concerned to excite in the minds of those in membership with us, a close adherence to the guidance of the holy Principle of light and grace; that Zion might indeed more conspicuously shine, put on her beautiful garments; and those who were asking the way thither, not be stumbled through the unfaithfulness of such who profess to be inhabitants thereof; but that her righteousness might go forth as brightness, and her salvation as a lamp that burneth.

Being for a considerable length of time under a religious concern to visit the churches in Great Britain, though under much weakness through infirmity of body, yet was not easy to omit endeavouring after a full improvement of the talent received. After a season of deep probation, having the unity and sympathy of Friends, and obtaining the requisite certificates, she embarked from hence, in the Sixth-month 1793, and arrived in England the month following.

For an account of her travels and services in that nation, whilst health permitted, and also of her peaceful close, at the city of London, we refer to the following testimony from Grace Church-Street Monthly Meeting concerning her.

Testimony from Grace Church-Street Monthly Meeting concerning ELIZABETH DRINKER.

AS it has pleased infinite wisdom to remove from works to rewards, our dear friend Elizabeth Drinker of Philadelphia, whilst on a religious visit to this nation, we are engaged to give this testimony concerning her.

She arrived here in the Seventh-month, 1793, and after visiting the meetings of Friends in and about this city, proceeded into Kent, Sussex, and the western counties, as far as Falmouth, returning through Bristol to London; and though frequently tried with indisposition of body, she was strengthened in her gospel labours, we believe, to the comfort and edification of many. Being concerned to wait for, and move under the fresh arising of divine Life, her ministry was sound and weighty, and her conduct and conversation consistent therewith.

The Fourth-month following, though in a declining state of health, she visited the meetings of Friends in Hertfordshire, &c. but her complaints increasing, she stopped at Staines near six weeks; at which place she expressed to a Friend an apprehension that her time would not be long in mutability; and, at the same time, mentioned, that as she sat in the meeting on First-day morning, though she had nothing to communicate to others, and part of the time felt low and discouraged; yet towards the close, her mind was comforted in the fresh revival of those expressions of the prophet Habakkuk: "Although the fig-tree

shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation."

She attended several meetings under great bodily weakness. Her last public testimony was at Westminster, where she stood up with this passage of Scripture, "Precious in the sight of the Lord is the death of his saints," on which she enlarged instructively and encouragingly.

She was also led to speak instructively to those about her; at one time, nearly in these words: "To look back, the world appears trifling and vanity; and if fresh trials come, and the storm be permitted to beat as against the wall, it is good to trust in the Lord, who in gloomy seasons is the protector of those that fear him:" and after encouraging those present to greater dedication, said, "The highest anthem that could be sung was, Thy will be done." At another time, she said, She believed it was right that she had given up all, and left home, whether for life or death she must leave.

The few last days of her life she was much engaged in supplication, dropping many broken sentences; which, though not fully gathered, were comfortably expressive of the state of her mind, breathing the language of consolation and praise.

When near the close, her spirit seemed measurably above the last conflict; and with an animated countenance she expressed, "O, the beauty! the excellent beauty! the beautiful prospect in view!" Then lifting up her hands, appeared for some time in sweet, though silent, adoration: after which she spoke but little, and with difficulty; yet appeared sensible; and in the evening of the 10th of the Eighth-month, 1794, expired so quietly, that it was scarcely known when she breathed her last.

Testimony of the Monthly Meeting of Philadelphia concerning JOHN PEMBERTON.

HE was the son of our valuable and much esteemed friends, Israel and Rachel Pemberton. By an early sense of the divine fear, joined to their parental care and pious example, he was preserved from the delusive

vanities and evils into which youth, through the force of temptation, and overlooking the monitions of divine grace, are often seduced; so that under the Lord's favour and blessing, the remark of Solomon was verified in him, viz. "Train up a child in the way he should go, and when he is old he will not depart from it." *Prov.* xxii. 6.

He was born in this city the 27th of the Eleventh-month, 1727. On coming to manhood he proceeded on a voyage to England, in the same vessel with our beloved friends John Churchman and William Brown, who were drawn in gospel love to visit the churches in that country and parts adjacent. His inducements to this voyage appear to have been business, and for the benefit of his health; but soon after his arrival in London, feeling his mind religiously inclined to accompany John Churchman to a few meetings in the country, he was further engaged to continue with our said friend in his travels through most parts of England, Ireland, and Holland.

In the early part of this journey, at a meeting held at Penzance in Cornwall, he said a few words in public testimony; and, as John Churchman relates, "tender and broken, ac-

companied with a good degree of the savour of truth." Thus, though he left home on temporal concerns, having received a divine call, he may be said to have done, in measure, as the disciples of our blessed Lord, who left their nets and followed him. Having travelled together about three years, they parted in much love and unity.

His ministry was sound, instructive, and edifying; being concerned to inculcate the necessity of great circumspection of life and purity of conversation, that thereby our religious profession might be adorned through humility and a reverent sense of the Lord's omnipotent care over us. He was very useful in our meetings for discipline, being zealously concerned for the support of our Christian testimony and the good order of the church; manifesting a tender regard to such as had missed their way and became the objects of care on that account.

He was careful in the remembrance of the apostle's exhortation, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world; so that it may be truly said of him, he was ready to do good and to communicate, and to honour the

Lord with his substance and with the fruits of his increase.

Feeling an engagement of gospel love to visit the churches in Europe, and having the concurrence of his brethren, he embarked for London, at New York, in company with our friend William Matthews, in the Twelfth-month, 1782. The vessel being taken on her passage, in the English channel near the Isle of Wight, by a privateer from France, they were carried to Dunkirk; though soon after released, and arrived in England in the Second-month following.

He continued in England, visiting the meetings of Friends in divers parts, until the ensuing Yearly Meeting held in London, which he attended; from whence he proceeded to the northern counties, and embarked at Liverpool for Dublin, where he arrived in the Seventh-month.

In the Fifth-month, 1785, he returned to England, and attended the Yearly Meeting held at London in the Sixth-month following; from whence he proceeded to the Western parts of that nation, and thence to Scotland, visiting the Orkney Islands and divers other places. He spent about two years in that

country, where his religious labours appear to have been very acceptable, especially to the poor people inhabiting the Orknies.

After his return from thence, he remained in England, visiting the meetings in London and divers other places, till the Seventh-month 1789, when he embarked on his return to this city.

After continuing mostly with his family several succeeding years, sometimes visiting meetings in the neighbourhood of this city, and those more remote in the adjacent country, a concern under which his mind had been exercised previous to his last return from Europe, from an apprehension of not being fully clear of some parts thereof, continuing and becoming increasingly weighty, he revived and spread the same before his brethren; and obtaining their concurrence to return thither, embarked in a ship bound for Amsterdam, the 28th of Fifth-month 1794, arriving there 12th of the Seventh-month following.

Previous to his embarkation, his mind being deeply impressed with reflections on the uncertainty of life, and affected with a tendering sense of the Divine goodness and mercy

extended for his preservation, he left some observations in writing, from which the following is extracted:—

"When I view my steps in life, and reflect how greatly deficient I have been, am humbled, and have great cause to admire the great compassion and long-suffering kindness of a gracious God, and with abasement, acknowledge it will be of his mercy, if I am saved. If I have been helped at times to be found faithful, it has been, and is through the efficacy of grace, and therefore no room to boast. My failure in duty and watchfulness has been great: through the religious care of pious parents when young, and an early sense of the Divine fear, I was and have been preserved from the gross evils of the world to this day, which is a great mercy and favour. But I have often passed under many hidden conflicts for disobedience and failure in duty, and at times ready to despair, and had to acknowledge the Lord is righteous, whatever might be my portion; but after days of sorrow, and nights of deep exercise, he has been pleased to renew light and favour; under a sense of which, I desire to be be found more attentive, diligent, and faithful, the residue of

my days, esteeming the light of the Lord's countenance, and the evidence of his peace, beyond all terrestrial enjoyments."

He remained at Amsterdam a few weeks; in which he appears to have been engaged in religious labour towards the inhabitants of that city, to whom he addressed some "Tender caution and advice," which was printed in Low-Dutch, and distributed amongst them.

Finding his mind drawn to visit the few Friends settled at Pyrmont in Germany, he proceeded on the journey, and got to Hertford in Westphalia, the 27th of Eighth-month. The next day, walking about five miles to see some religious people, and being caught in the rain, he took a heavy cold; the effect of which he never fully recovered. After being some time confined there, he was enabled to proceed by Ufelen, Bielefield, Lemgo, Barrenstrop, &c. to Pyrmont, where he arrived the 12th of Ninth-month, having had meetings and acceptable service at all the before-mentioned places, and many others on his way from Amsterdam, particularly at Bielefield, where he had a large public meeting, and many select opportunities, and also visited numbers of the principal inhabitants, being gener-

ally well received, and his religious labours appearing to be acceptable. A memorandum made 6th of the Ninth-month, when at Bielefield, says, "The chill and fever renewed; I was very unwell all the afternoon, and it continued till midnight with a great thirst: yet, through the adorable mercy of a gracious God, I felt more of the incomes of his love and life-giving presence, than I have experienced a long time; that I was enabled to make melody in my heart, and recount his fatherly care and tender dealings with me, from the days of my infancy; and I had to bless his holy Name. And this comfortable visitation of his love and mercy continued for some hours, that I was ready to conclude I might soon be released from the trials and afflictions of this life."

Between this time and the latter end of the Tenth-month, he had several public meetings at Pyrmont, Barrenstrop, and Lemgo, though not without some opposition at the two last places; and notwithstanding his weak state of health, he regularly attended the meetings of those professing the truth at Pyrmont, having also many private opportunities with them in their families; faithfully labouring for their

settlement on the true foundation. His bodily weakness increasing, he was unable to travel, and was much confined to his bed; but about the middle of the First-month, 1795, he was so much better as to be able to walk about his chamber, and his physician thought him almost out of danger. A few days after, he was suddenly seized with a chill and fever, which again confined him to his bed; and his illness so increased the succeeding night, that his surviving until the morning appeared doubtful. He continued very ill for several days, yet was favoured with much calmness and resignation of mind. On the 27th he was easier, but said, "If I get through this time, it will be a hard struggle." On the 28th, being raised up by his desire, he expressed himself to this import—"Friends who live in the truth, and are concerned to fulfil their religious duty, have often deep proving seasons to pass through, before they come to a clear discerning of the divine will with respect to leaving their own habitations; and when they come at that, and travel abroad in the service of the gospel, they have also many and deep baptisms to

pass through." The 29th, his natural strength being much exhausted, he said, "It seems to draw nearer the solemn close." On the 30th, the disorder much increased. In the afternoon he said, "I have not been so tried in any sickness in all my life; although I never experienced so much of the love of God in any of my journies heretofore, as I have in this.

On the 31st, about three o'clock in the morning, being a little relieved from the oppression and difficulty of breathing which he had laboured under, he said, "It is a great favour to know that my Redeemer lives, and because he lives, I live also." Between nine and ten o'clock the physician intimated his opinion, that he would not continue much longer: asking what the doctor said, and being informed, he replied calmly, "we must be resigned—we must be resigned." This answer, and the composed manner in which it was delivered, affected the physician so much, that he expressed his surprize to see him, in such circumstances, so resigned: on which he said, "This is all we are taught to labour for—we should perfect holiness in the fear of God." About noon he said, triumphantly,

"I am departing for heaven, from you all; to the kingdom of God and of Christ."

His mind now seemed to be wrapped up in divine love, continuing to speak of God, of Christ, and of his kingdom; and the last words which could be distinctly understood, uttered (about two o'clock) in a melodious voice, were, "I can sing the songs of Zion and of Israel." Near seven in the evening he departed, being in the 68th year of his age—a minister about forty-three years.

On the third of the Second-month, his body was solemnly interred in the burying ground of the Society professing with Friends, in Pyrmont, in a plain manner, which he had directed; the spectators of this, to them new scene, appearing to be much affected on the solemn occasion.

Testimony of the Monthly Meeting of Friends at Pyrmont in Westphalia, Germany, concerning JOHN PEMBERTON *of Philadelphia, in North America.*

SEEING it is recorded in Holy Writ, and confirmed by experience, that the "me-

mory of the just is blessed ;" and our beloved friend John Pemberton having, on a religious visit to Friends and friendly people in this nation, finished his course, and laid down his head in peace amongst us ; the consideration of his religious service, and the lively sense thereof remaining fresh and as a good savour on our minds, has engaged us to transmit a testimony concerning this our beloved friend, to posterity.

He was often led, in a manner unusual in these parts, to go into unknown houses, gather the family about him, and, after an awful pause, to distribute wholesome doctrine, counsel and advice among them. This manner, as it were (like in the Apostles' days) to break the bread from house to house, seemed sometimes at first to surprise the people; but when, after a short while, their minds were overshadowed by that invisible power which accompanied his words, and the witness of truth in them was reached, tears were often beheld to flow ; and at parting, the unknown were observed to take their leave of him as if well acquainted, in a tender and affecting manner.

His arrival at Pyrmont was on the 12th of the Ninth-month, and his stay amongst us about four months; during which time he was mostly very poorly in health, but nevertheless almost daily occupied in the service of Truth; for as his bodily health permitted him, he not only attended punctually our public and monthly meetings, and visited Friends in their families, but had also many private opportunities, and several public meetings with the Towns-people, which were very numerous, and wherein he was enabled to preach the free gospel of Christ with divine authority; so that not only sometimes the whole assembly seemed to be clothed with an awful reverence, but also the hearts of many were moved, and the witness of God in them reached, by his living testimony. At such opportunities he seemed, to the admiration of those who knew his weak constitution, not to feel his bodily weakness at all, usually lifting up his voice as a strong youth, to testify of the great love of God towards mankind.

It was his principal concern to turn people from darkness to light, and from the power of Satan to God; endeavouring to shew that God has given a measure of his Spirit, and

light or grace to all men, as a talent, which he has placed in their hearts.

His ministry was in plainness of speech, and attended with divine authority; for his words, whether they contained exhortation, comfort, or reproof, reached the inward states of those whom it concerned; and he has often spoke, both in our meetings and at other opportunities, so exactly to the state of individuals, that there was no doubt left, but he was led by the unerring Spirit of truth; and more especially in his particular service among us, as fellow-professors of the same principles of that unchangeable truth, for the promotion of which he spent his life.

The solemn reverence of his waiting spirit appeared so manifest in his countenance, that others who beheld him, were thereby invited to stillness; and such as had a desire of hearing words, were taught by his example to turn their minds inward, to the measure of grace in themselves; shewing that it is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptising power of the Spirit; which must needs enliven them if they shall be truly profitable.

After his return to Pyrmont he had repeatedly accesses of an inflammatory fever; and on the 23d of the Eleventh-month, in the evening, it seized him so suddenly with a violent chill, that he was obliged to leave the company of some friends, who were come to see him, and go to bed. Next morning the physician came to see him, and at parting, wishing him that he might get better; he replied, "my hope is in the Lord;" and he continued in a patient, resigned state of mind; although to appearance, in great pain of body. His mind seemed to be totally free from temporal concerns, and only occupied with objects relating to everlasting truth: and particularly, he seemed much concerned for the welfare of the little Society of Friends in this place, even to his very last moments.

A few days before his decease, his companion mentioned to him a strait and difficulty that Friends of Pyrmont were brought under, by reason of several hundreds of French emigrants who were come to take up their winter quarters at, and to be billetted on the inhabitants of Pyrmont. After a little pause, he said in substance as follows: "Friends are often brought to the strait and narrow gate;

and therefore it is necessary and incumbent for them to act in the counsel of best wisdom; and if any thing is imposed on them by the laws of the country, and the authority of the magistrate, to suffer it in the meek and patient spirit of Jesus."

His disorder having much increased, he suffered exceedingly; but kept remarkably patient and resigned; and being a little relieved from the great oppression and difficulty of breathing which he had laboured under, he said—"It is a great favour to know that my Redeemer lives, and because he lives, I live also." This he expressed about three o'clock in the morning of the 31st, being the day of his decease; and a little after, he said to his companion and the Friend that assisted him, "You are very kind, and I have been carefully nursed; I wish you may grow and increase in every thing that is good, and become a spiritual and holy house unto God." A while after, a friend said to him, that it was pleasing and encouraging to see him so much resigned; to which he replied nearly as follows; "Ah! we may see, miracles have not ceased; great and marvellous are his works; he is mighty to save and able to deliver to the ve-

ry uttermost, all those that trust in him; his ways are ways of wonder and past finding out." And about 9 o'clock he said, "The Spirit searches all things; yea, the deep things of God." Seeming to be much exercised in his mind about the professors of Truth at Pyrmont, he said, "Some are now very full of themselves, and are persecuting the Lord's church; but it is a wrong spirit. There is a spirit that is doing the church much harm; but I am not of that spirit, and it is best to avoid that spirit which sets up for itself. They run from one evil spirit to another; and it is a deceiving spirit. My heart is heavy on account of these things." A while after this, he said again, "The Spirit searches all things, yea, the deep things of God." And then, a little after, he expressed himself nearly as follows:—"The fear of the Lord is a fountain of life, which opens the mysteries of God's kingdom; but the wisdom of this world is foolishness with God"—adding, but I dont want to launch into many words, but to bring into a sameness of soul." About 12 o'clock he said, in a triumphant manner, "I am departing for heaven, and from you all, to the

kingdom of God and of Christ." After this he said, "You can prove these things, whether they are agreeable to the scriptures of God and of Christ, yea or nay." And then he expressed in a weighty manner nearly as follows:—"It is not circumcision nor uncircumcision, but a new creature. Faith comes by hearing, and hearing by the word of God, which lives and abides forever." And a little after, "They who are justified, are justified by the faith of Jesus Christ." And afterwards he earnestly said, "Woe unto the world because of offences."

His mind seemed to be overcome with Divine love, and his words were of God, and of Christ and his kingdom: and the last that could be distinctly understood, which he uttered with a melodious voice, were these: "I can sing the songs of Zion and of Israel;" which is a demonstrative proof that he had not followed cunningly devised fables; but the living substance of Truth and true religion.

Testimony of the Monthly Meeting of Horsham concerning PETER YARNALL, *who departed this life at his house in Byberry, the 20th day of the Second month,* 1798, *in the 45th year of his age, after a short illness.*

THIS our worthy friend was born in the city of Philadelphia, and was the son of our esteemed friend Mordecai Yarnall; from whose precepts and example, in the time of his youth, he widely departed, which was cause of much grief to his pious father; so that he might justly be compared to the prodigal son, who wandered into a far country and spent his portion in riotous living. In the time of the late revolution he entered into the army, where he continued a considerable time, but being followed by the tender reproofs of the Shepherd of Israel, he was at length made willing to deny himself, take up his cross, and to become a fool in the eyes of his former associates; and after enduring a season of conflict and deep baptism, he was qualified for, and called to the work of the ministry, in which he became zealously engaged to promote the cause of truth and righteousness. He removed with his family with-

in the compass of our Monthly Meeting, a few years since, where he faithfully laboured in the work of the ministry. And of him we think it may be said, that he was "fervent in spirit, serving the Lord," and edifying his church; willing to spend and to be spent in his cause: to whom he often acknowledged his great obligations, in plucking him as a brand out of the burning; having frequently in his testimony to declare of the Lord's long-suffering, tender, and gracious dealings with him; and to invite the prodigal sons to return to the father's house, where there is bread enough and to spare (which he had abundantly experienced) and to rest no longer satisfied with feeding upon husks. Much of his time was given up in travelling abroad to promote truth and righteousness amongst mankind. He frequently had religious meetings appointed amongst those not of our society, and was often favoured to lift up his voice, in the power and authority of truth, to publish the gospel of salvation—to the awakening of the careless, and to the encouragement of the weary traveller Zion-ward. He several times visited most of the eastern and southern States. In his last visit to the former, in a letter to a

friend, he thus wrote: "I have been under a close apprehension since I first came to New-England, that if spared to get home (which perhaps may be granted) I should never have it in my power to be here more."

Some of his last expressions being retained, are nearly as follow.

In the afternoon of the 14th of the Second-month being taken very ill, he thus expressed himself to his wife: "My dear, I dont know that I ever felt myself more poorly than at this time. I feel no anxiety on my own account, but thine, and the children's, and the precious cause of truth: if my gracious master has any thing more for me to do, I should be willing to be raised again; but have seen that I shall be a man of affliction as long as I am continued—the Lord's will be done." Some time after, desiring his wife to sit by him, he said, "Heaven is a glorious place; into which I have no doubt of an entrance, if I should be removed at this time. I acknowledge it is awful to think of appearing before the bar of the just Judge; but on looking at it, I feel my mind centred in uninterrupted quiet." Towards evening, mentioned he thought of

trying to sit up, and have the family to sit down together with him, which was his frequent practice.

15th—Being queried with respecting sending for a physician, he said, his dependance never had been upon outward physicians, but believed they might sometimes be a means of giving some temporary relief to the poor body.

16th—The physician being come to see him, he imparted to him that his dependance was on the Lord Jesus alone, not on medicine; but submitted to those about him in taking it. On perceiving his wife to be affected, he said, "My dear, thou must give me up to the Lord, who certainly will do right. May our dwellings be beside the still waters. Mayest thou be enabled to keep there in the deepest proving seasons." Some time after, said, "O the preciousness of the unity of the Spirit! I never felt my dear friends nearer to me, I think, at any time; and I thought I never felt a greater flow of love towards them universally, than when in our meeting last, although I was silent.

17th—A friend coming to see him, he said, "I have been sensible of many infirmities;

but I believe I have an evidence that my gracious Master has blotted out my transgressions." Some hours after, addressing his daughter, he said: "If I should be taken away now, I am apprehensive I shall go to rest, though I am a poor weak creature, and have nothing to boast of. I have been concerned for thee and the rest of my children, and prayed for you since I have been on this sick bed." After recommending obedience and gratitude to her observance, he added, "I desire thou mayest so live, that the Lord may bless thee: and to walk in his fear is the only way to obtain it." After speaking of the weight of his disorder, he said, "The Lord Jesus, my Saviour, is near, whatever becomes of this poor body. I hope my gracious Master will give me patience to wait his time." Speaking to the children, he said, "O, my dear children! love, fear, and serve God." He divers times addressed them nearly after this sort, when coming to speak to him—"Now, dear children, you see the need of preparing for such a time as this: it would be miserable, indeed, if I did not feel an easy mind." "O, the goodness of the blessed Jesus!" was frequently his language. He often

appeared to be in fervent supplication, when very little could be understood, but "Lord, thy will, not mine, be done."

A little before his departure, being asked how he was, said, "In the Lord's keeping: I have that evidence." He then took an affectionate farewell of his wife, and quietly expired.

Testimony of Motherkill Monthly Meeting concerning PHILENA LAY.

THIS, our valued friend, being early deprived of her parents, was brought up by an endeared relative, in Accomack county, Virginia, and educated in the principles of Friends, which became the religion of her judgment. She was preserved in great circumspection of conduct when young in years, although at the distance of sixty miles from any meeting or Friends, except the family she resided with; who were concerned to support meetings in their house twice a week. When arrived to mature age, she became a member of our religious Society, and the wife of Baptist Lay, of Sussex county, a member of Cold Spring Meeting; which station she occupied with

discretion and tenderness, as also in her maternal care towards her offspring. She was a valuable neighbour, being particularly attentive to the sick, and remarkably exemplary in a persevering attendance of meetings, and solid deportment therein; a great part of her time having to attend Monthly Meetings at forty and fifty miles distance, and the Quarterly Meeting near one hundred; yet she generally attended, except some material prevention occurred, and oft times under bodily infirmity; that simplicity and purity which is characteristic of the Lamb's followers, being much the clothing of her spirit. And we believe she has now exchanged a state of sorrow and mourning for one of joy unspeakable.

She appeared, in a few words, at times, in public testimony, and her offerings being owned, as arising from the Spring of Life, she was recommended as a minister; which proving an encouragement to her diffident mind, she experienced a considerable enlargement; her ministry being sound and edifying. She was several times acceptably engaged in the weighty service of visiting families.

She was taken ill on her way to the Spring Meeting; and after some amendment, proceeded, and reached to the latter part thereof. On her return, she was again attacked with the former complaint, wherein she appeared resigned; observing, she had never seen, since her leaving home, that she should return thither.

For some time before her close, her mind seemed turned, in sweet ejaculations, to the Highest; at times breaking out more intelligibly, "O dear Father! my precious and only One." She dropped many expressions edifying to those who attended her; and when nearly losing the powers of speech, the language of Holy, Holy, Holy Father was, in a voice scarcely intelligible, frequently uttered; gradually resigning her breath and spirit to him who gave them, in the fiftieth year of her age, the 15th of the Fourth-month, 1797, being a minister about eight years.

Testimony from New Garden Monthly Meeting, in Chester County, concerning HANNAH LINDLEY.

THIS our beloved friend was born in New Garden, in the Fifth-month 1755. Her parents, James and Rebecca Miller, were Friends in good esteem. As she grew up to the state of a young woman, she met with various trials; and has often been heard, with thankfulness, to acknowledge the loving kindness of her heavenly Father, in preserving her. About the nineteenth year of her age she was married to William Miller, of New Garden aforesaid, entered into the cares of a large family, and approved herself well qualified for such a charge: her deportment and conversation being grave and solid, yet affable and instructive. Carefully improving the talents she was favoured with, she became qualified for service in the church; and after many baptising seasons, in much diffidence, she had to declare unto others what the Lord had done for her soul.

During her widowhood she experienced various trials and exercises, particularly on account of her bearing a faithful testimony a-

gainst war, for which she suffered much in property, being stripped in so extraordinary a manner, that she has been heard to express, her faith was closely tried; but was mercifully sustained; relying on that arm that is invisible.

She was afterwards married to our friend Jacob Lindley; was a diligent attender of our religious meetings, and careful in making way for her family to attend them also: and frequently on the afternoon of First-day, would collect her children and others under her direction, and promote the reading of the holy scriptures. As she sat in meeting, the gravity and composure of her countenance and becoming manner of sitting, bespoke deep inward recollection and divine engagement: her public testimony was acceptable, being seasoned with a lively savour; in supplication deep and fervent. She sympathized with her fellow creatures under affliction, having at times remarked, "When I have gone only to pay formal visits, I have returned empty and barren; but when I have given attention to the small intimations presented to my view, to visit the afflicted, or to administer some relief to the necessitous, I have been favoured to return with a calm and peaceful mind."

In the Ninth-month last, after a time of close exercise, she apprehended it would conduce most to her peace to attend the yearly meeting in Philadelphia, it being at that time, [1798] an awful dispensation of sickness and mortality in the city; and in the opening of the meeting of ministers and elders on Seventh-day, she was favoured in solemn supplication, to the comfort of Friends present.

During her stay in the city, she more than once observed, that she had the reward of sweet peace in performing what she believed was required of her; having said to her husband, before they left home, "If thou and I, and many more should fall in the attempt, the sacrifice is small compared with the testimony. Shortly after she returned home, being seized with the fever then so mortal in the city, she evinced much Christian fortitude; and being queried with how she felt as to the event, replied, "As to life or death, I have not seen; with respect to outward things, it might appear desirable to stay some time longer, but the Lord can make it easy, and enable me to resign." At another time, being asked how she felt, answered, "My mind is preserved perfectly

quiet and calm, which I esteem an unspeakable favour." Some time after, mention was made of a person who had lately passed through some afflictive seasons; she said, "Poor mortals are dull scholars, not willing to learn: though the Almighty administers dispensations like judgments, yet it may be in great mercy, as he leaves nothing undone, in order to save the soul of his creature man."

Continuing in a sweet composure of mind, after about five days illness, she finished her course on the 3rd day of the Tenth-month, 1798, in the 44th year of her age. The remembrance of her innocent life and meek spirit lives with us, and her memorial remains to be sweet and precious to many minds.

Testimony of Chester Monthly Meeting concerning JAMES EMLEN, *who was born and educated in the City of Philadelphia.*

IT having pleased the Lord, in unsearchable wisdom, to remove from works to rewards this our beloved friend, who lived a number of years in near union and religious fellowship with us; and through the sweet and powerful influence of the Spirit of Truth,

(the extendings whereof he hath been heard to say, he felt at divers times, when very young, in an extraordinary manner) he was favoured to decline the gayeties and vain amusements of the world.

About the Twenty-second year of his age, he married and settled at Middletown; and being adorned in an eminent degree, with humility, meekness, gravity, and true self-denial, he became gradually qualified for extensive usefulness in the church, filling with great propriety the important station of an elder; his passions being so restrained, that we believe few have exceeded him in an evenness of temper through the vicissitudes of life. In the year 1793 his virtuous and truly religious helpmate was removed by death, whereby the care of their young children devolved upon him, to whom he was a very affectionate and tender parent, though firm in restraining them from undue liberties in dress, company, &c. it being almost his invariable practice, (when at home) on the afternoon of First-days, to have them collected about him, reading the scriptures of Truth and other religious books, or exercising and improving their mental faculties; feeling for and em-

bracing proper seasons of silent retirement with his family, and for the expression of such counsel as impressed his mind under the power of Divine love. He devoted much of his time to the service of religion.

He attended the opening of our yearly meeting at Philadelphia, in the Ninth-month 1798, and on the 4th day of the same week, felt symptoms of the awful contagion, then spreading in the city. During his illness he expressed, in substance, that it was the Lord's will; and that he was perfectly resigned thereto, and felt in such a calm, quiet frame of mind, that he did not stand in need of any human consolation." So ended his pious and exemplary life, on the 3rd of the Tenth-month, 1798, aged about 38 years.

Testimony of the Monthly Meeting of Haddonfield concerning JOSHUA EVENS, *a Minister.*

HE was born in the year 1731, and descended from religious parents, from whom he received a pious education whilst young; notwithstanding which, and the many favours of our gracious and merciful Father, he gave

way to a libertine spirit, which, united with an inclination for unprofitable company, and practices consequent thereon, he became captivated by vanity and folly, and widely strayed from the path of rectitude, to the wounding of his own peace; nevertheless, being visited with sickness, and not expecting to recover, he says, "My prayers were for mercy; which was so far granted, that I felt willing to die, and made many covenants to amend my ways; but as health increased, I went into my old liberties, straying hither and thither, full and empty, joyful and sorrowful, having forsaken the living waters."

But after his marriage, in the year 1753, he was again favoured with a renewed visitation of heavenly regard, which, joining in with, he became weaned from his old associates, and with renewed dedication of heart, resigned himself to the guidance of his great and good Master; under whose influence, he was led to say, "My love to God so overbalanced lower enjoyments, I seemed as a pilgrim who had none inheritance here, and had a foresight of an untrodden path, or a lonely way to walk in." Being led (more

particularly in his latter days) to circumscribe his temporal views, and to confine them within the narrow limits of a truly self-denying life, he was engaged, both by precept and example, to enforce the duty of the Christian, in an humble walking before men.

His ministry was sound; and being accompanied with gospel authority, had a tendency to reach the witness in many minds, which opened his way for plain dealing with the rebellious and gainsayers.

He was many years deeply exercised on account of the enslaved Africans; and being engaged to plead their cause, as opportunity offered, he was led to say, that he never received a greater reward than for his faithfulness therein.

During several years of the latter part of his life, he was assiduously engaged in visiting the churches on this continent; and upon his return from his last journey, he said to his wife, that it seemed as though his labours in America were closed, and in a few days after, viz. on the morning of the 7th day of the Seventh-month 1798, he arose early, and went into the field to labour, but feeling himself unwell, speedily returned into the house and

retired to bed, where he expired in a few minutes, without any apparent conflict of nature, in the 68th year of his age.

Testimony from Third-Haven Monthly Meeting, in Maryland, concerning JAMES HARRIS.

AS this our beloved friend was, for his piety and humble walking, uprightness, and regularity of conduct and conversation, worthy to be remembered amongst the faithful in his day, we think it right to give forth the following testimony concerning him.

He had his education in the way of that called the Church of England, and was in the early part of his life convinced, by the operation of Truth in his own mind, of the necessity of living a godly, righteous, and sober life; but did not make much progress in the path of true religion until near the thirtieth year of his age; about which time, attending more closely to the witness in himself, he joined a pious people, distinguished by the name of Nicholites. As he was favoured with a spiritual discerning and stability in the Truth beyond many, he at length became se-

cretly exercised in spirit respecting their situation, from an apprehension that a junction with the Society of Friends would tend to mutual advantage in the way of truth; and under the weight and exercise thereof, was sometimes led to mention it to his fellow professors; but the opposition which appeared in some, together with his own fears and discouragements prevailing at times, we believe caused him deep wading for some years; but through the continued favours of divine regard, from time to time manifested in his own mind, and the help of the spirits of brethren and sisters under a similar exercise, he became more and more confirmed that it was the Lord's work: until at length way opening, he, with a majority of that Society in these parts, requested to be received into membership with Friends; most of whom, some time after, were accordingly united to us; and continuing to exercise his gift to satisfaction, he became an approved Minister amongst us, being accompanied with convincing energy and power.

Having, we believe, passed through many proving seasons in the course of his pilgrimage, and we think it may be truly said, come to a firm establishment on the foundation

which standeth sure, it pleased divine Goodness to remove him from his church militant, after an illness of about three weeks, which he bore with remarkable patience and resignation to the divine will—expressing, that if the Lord had any further service for him to do, he desired to be raised to do it; and if not, he was resigned either in life or death—that his outward affairs were settled nearly to his mind.

One night being in great pain, a friend said, he hoped he had comfort in his affliction—Ah, said he, if it was not for that, what a poor creature should I be; for that is worthy to be sought after above all other considerations. A young man standing by his bed-side, he said to him, "My great desire for thee is, that thou mayest prepare for such a time as this." At another time he said, "I have been greatly favoured, that I have nothing to fear beyond the grave; for I have felt a great change wrought by the power of divine love." At another time, being under great pain of body, said, "Lord, grant me patience to endure thy dispensation. O welcome death! Lord, thy kingdom come! thy kingdom come!" At another time he called

his only son to him, and desired him and all his children, to remember the poor, and be kind to them for his sake; in particular the poor tenants, not to deal hard with them; for they come hard by what they get, and the year had been difficult; nor distress the poor for money due to him; and desired that all his children might remember the example he had set before them, that it might be a blessing to them—And seeing them round him, expressed a great desire that they might seek the Lord for their portion above all other enjoyments; "for," said he, "if I had these rooms full of gold, and the work of reformation not experienced, what could it do for me? it would help to make me the more miserable; for I have thought, sometimes, that I was as rich as heart could wish, and I feel nothing but love, and the smiles of the heavenly Father's countenance upon me; and what more can I desire?" further observing, that as there was one of them who was likely to have a numerous offspring, he much desired she might seek divine strength, whereby to be made able to raise up a family of godly children, and prove a blessing to them, both in time and in eternity. Seeing his wife

sorrowing, he desired her not to grieve after him, but to continue faithful; that when her time here should be no longer, she might be happy in the end: and said, that if he thought he should live but one hour, his soul would rejoice; but added, "not my will, but thine be done;" abundantly manifesting through the course of his affliction, a becoming resignation either in life or death.

At another time, being asked if he would take a little wine and water, he replied no, he was waiting for that which was without mixture. His weakness increasing, that he could hardly speak to be understood, he said, he hoped the Lord would take the will for the deed, for he had not strength to express what was upon his mind—and quietly resigned his breath to him who gave it, on the 5th of the Tenth-month, 1799, aged about 66 years: and we doubt not but he rests from his labours, and his works they follow him.

Testimony of the Monthly Meeting of Philadelphia for the Northern District, concerning SAMUEL EMLEN.

HE was born in Philadelphia on the 15th of the First-month, called March, in the year 1729–30, O. S. of religious parents. From his own account, he had in his youthful days frequent temptations to wander from the path of virtue, but through the pious care of his friends, and more especially by a secret restraining power, he was happily preserved from gross evils. As he advanced to manhood, his love for the Truth, and those who were living examples of its efficacy, increasing, he accompanied our friend Michael Lightfoot in a religious visit to Virginia and part of North Carolina. About the 26th year of his age he embarked for Europe, and accompanying our friend A. Farrington in his religious services in Ireland, he first appeared in the ministry at Carlow, and several times afterwards in that nation and in England, in a few words, with much acceptance.

He visited, in Truth's service, many parts of this continent; once the Island of Barbadoes, and seven times crossed the ocean to

Europe. Beside England, he twice visited Holland, and was several times in Ireland; endearing himself in all places, and leaving many seals of his ministry where he laboured; being a lively instance of the efficacy of that grace which he preached to others; not using the word of God deceitfully, but manifesting its power by meekness, humility, and love unfeigned. His knowledge of several languages; his peculiar gift in applying portions of the sacred writings; with an unaffected, engaging deportment and affability of manners, frequently made way for him among the great of this world, and with foreigners: when in company with such, his greatest concern was to impress upon their minds the superior benefits to be derived from a life of holiness, and the comparative emptiness and vanity of this world's fading honours and enjoyments; often declaring that he was neither bigot nor sectarian, but a lover of all who loved the Lord Jesus in sincerity: to these, of whatever class or rank, he was a nursing father, speaking a word in season, to their comfort. Being himself a great lover of the plain way of truth, he was often led,

in a close and searching manner, to reprove the libertine professors who had departed, or such as were in danger of departing from under its safe and simple guidance, into the vain fashions, customs, or opinions of the world, or into an unbounded pursuit of its fading riches; yet an encourager of honest industry, pursued within the sacred limits which Truth prescribes.

He was peculiarly gifted for consolatory visits to the afflicted in body or in mind, which he often manifested in the families of Friends, wherever he was, without distinction; and frequently amongst those not of our religious society; and this employment filled up a great part of his time.

In meetings, his deportment was solid and instructive, his delivery clear and comprehensive, an holy unction attending his Gospel labours.

In Friends' families he often appeared to take but little interest in the conversation, except when it turned on religious subjects, he then became animated, manifesting by godly converse, and pious devotion to his Master's cause, (to the edification and instruction of those who were with him) that his chief de-

light was in the law of the Lord, and his meditations therein both frequent and fervent.

He was naturally of a tender and delicate habit from his youth, which gradually increased upon him, so that in his declining years he suffered much bodily pain; yet in the intervals, he was as lively in spirit and industrious in the cause of righteousness as ever; knowing, as he expressed, that he must shortly put off this earthly tabernacle.

In his last visit to Europe, he was incapable of travelling much, yet his services in families and in the church, in Lancashire and Dublin, to which he was principally confined, were very comfortable and edifying to Friends, and appeared to set the last seal to his abundant labours in England and Ireland.

Sometime after his return home in 1797, he gradually declined in his health, yet, as usual, attended most of the meetings in this city, filling up the intermediate time, principally in religious and brotherly visits to the families of Friends. In the last meeting which he attended at the north meeting house, he enlarged in much Gospel authority, to the edification and comfort of the audience, on the efficacy

of that faith which overcometh the world, and is the saints' victory.

About the middle of the Twelfth-month 1799, his complaint returning with increasing frequency, he continued very tender to his children and others about him, saying, "I deem their sympathy and affectionate attendance upon me, a blessing from heaven. During his waking hours, the attributes of God, whom he had long served, were almost his perpetual theme: he was frequent in declaration of his power, of his mercy and goodness to his soul, and in acknowledgements of the rich consolations with which his mind was supported, repeating, "Their sins and their iniquities will I remember no more;" and in much brokenness of spirit, "Ye shall have a song as in the night when an holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Israel. O, the tears of holy joy which flow down my cheeks; sing praises, high praises, unto my God—I feel nothing in my way; although my conduct through life has not been, in every respect, so guarded as it might have been, yet the main bent of my mind has been

to serve thee, O God, who art glorious in holiness, fearful in praises. I have, I am sure, loved godliness and hated iniquity; that my petitions to the throne of Grace have been accompanied with faith."

The daily calls and sympathy of his friends, during his short confinement to his house, were very comfortable to him.

On First-day the 29th of the Twelfth-month, he was cheerful and pleasant in conversation, and dropped many affectionate expressions respecting his dear friends in England and Ireland, naming a number of them, with fervent breathings to the God of all grace for their preservation and increase in the Truth; desiring a friend sitting by, to mention in his letters to some, that he felt a portion of that love for them which was stronger than death. He went to bed about ten o'clock in the evening, lay awhile without pain, fell comfortably to sleep for about an hour, when he awoke; and being seized very violently, and in a manner more alarming to his family than at any time before, two of his near connections were called in, as also a physician, when he took an affectionate leave

of his family. As there was no prospect of benefit from further medical aid, he wished that nothing more might be attempted, but inclined to lay as quiet as possible, saying, "All I want is heaven; Lord, receive my spirit;" and desired those about him should unite in prayer that he might be preserved in patience to the end; "my pain is great; my God, grant me patience, humble depending patience. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me;" and repeated with great fervency a considerable part of the Lord's prayer, and "Oh, how precious a thing it is to feel the Spirit itself bearing witness with our spirits, that we are his." After which, "Oh! this soul is an awful thing: I feel it so; you that hear me mind it is an awful thing to die: the invisible world, how awful!" His end now fast approaching, he said, "I entreat that nothing be done to me, except what I may request; that my mind may not be diverted; that my whole mind may be centred in aspiration to the throne of Grace"—Shortly after, "Almighty Father, come quickly, if it be thy holy will, and receive my spirit." He lay awhile, the conflict being apparently over, but feeling

again the clogs of mortality, he said, in a low voice, "I thought I was gone," and added, "Christ Jesus, receive my spirit," which were nearly his last words; soon after which he quietly departed, we humbly trust in peace with God and all men, about half past four o'clock in the morning of the 30th of Twelfth-month, 1799.

Testimony of Motherkill Monthly Meeting concerning WARNER MIFFLIN.

THIS our beloved friend was born in the county of Accomack, on the eastern shore of Virginia: being, in his early years, much separated from the society of Friends, except his father's family, through great exposure he partook of some of the levities incident to youthful life, yet was in good measure preserved from gross immorality.

When arrived to man's estate, he married and settled within the limits of this meeting. Through humble submission to the operation of the Spirit of life in Christ Jesus, he was made instrumental in advancing the testimony of Truth in divers respects; and being exemplary in simplicity and moderation,

was careful to bring up his children agreeably thereto. As he earnestly endeavoured to promote the cause of truth and righteousness in his day, he grew in solid experience, and was enabled to fill up his portion of duty in the church as an Elder, seeking with a tender watchful care, the welfare of all; being a valuable standard-bearer in the maintenance of our Christian discipline, in its various branches. He was careful in maintaining, with becoming meekness, a testimony against war, and the spirit of it; and united with his brethren in faithful labour for the support of our testimony against the common use of spirituous liquors, his exemplary conduct wherein, had a reaching effect, tending to promote moderation among his fellow members and others. Being eminently qualified as a peacemaker, he was frequently made use of in settling differences; but that which conspicuously marked his character, was his disinterested labours and dedication of his time and talents in advocating the cause, and promoting the liberation of the oppressed Black People. After releasing a considerable number who were in his own possession, and being successfully engaged in reclaiming many of his

fellow members from the iniquitous practice of Slave-holding, he frequently expostulated on that subject with rulers and men in power, in Christian boldness, influenced, as we believe, with wisdom from above; endeavouring to dissuade them from encouraging the unrighteous traffic, pointing out its cruelly oppressive effects upon the lives and liberties of our fellow men.

He was diligent and exemplary in the attendance of our religious meetings, wherein he manifested a lively faith, encouraging to others.

His last journey was from an apprehension of duty to attend the Yearly Meeting of Philadelphia, it being an awful season, through the prevalence of an infectious and mortal fever there. It was thought he took the disease, as he became ill not long after his return, and remained about six days under great bodily sickness, much preserved in calmness and quietude, and departed this life on the 16th day of the Tenth-month, 1798, aged about 53 years.

Testimony of Salem Monthly Meeting concerning EBENEZER MILLER.

THIS, our beloved friend, was born of religiously inclined parents, of the Independent profession. He was, in his minority, with his father, received into membership with Friends; and by submitting to the cross of Christ, and continuing faithful to what he believed to be his duty, a dispensation of the gospel ministry was committed to him, and being faithful thereto, witnessed a growth therein.

About the year 1770 he removed from Greenwich, and settled within the limits of Salem particular meeting: his diligent attendance of religious meetings, humble waiting therein, together with his gospel labours, were truly exemplary and profitable. He was a diffident man, remarkably favoured with the clothing of a meek and quiet spirit; a nursing father to the religiously exercised travailer; an affectionate husband and parent; a kind friend and neighbour.

In the latter part of his life, he suffered much bodily infirmity, and was for several months generally confined to his room; dur-

ing which he manifested much quietness of mind, and submission to the divine will; expressing to some who visited him, that his love for Friends, and desire for their prosperity, was as great during his bodily weakness as at any period of his life. In his retired hours, he was frequently in a state of mourning, expressing that the low and declining state of many Friends from that lively exercise of mind arising from sincere devotion to serve the Lord, was cause of deep sorrow to him; and that it was sealed to his understanding, that truth and righteousness would have shined with much greater brightness, had it not been for the captivating influence of the love of this world, and the alluring prospects thereof; from a sense of which, he was frequently observed fervently engaged in supplication to the Lord, that he would be pleased more and more to wean the minds of Friends from the things of this world, and gather them to the true fold of rest.

A few days before his decease, he said, for some time past he had felt an earnest desire that Friends of the neighbourhood should sit with him, at his house, on the afternoon of First-day; in which meeting he was ena-

bled, in a tender affectionate manner, to bear a lively testimony; encouraging Friends to faithfulness in their several stations, expressing his unshaken belief in the all-sufficiency of that Power which had hitherto sustained him, and that he "had not followed cunningly devised fables," but had the evidence of a well-grounded hope of an admission "into the joys of his Lord."

On being helped to bed, he expressed his sense that his time would be short, and that he had great satisfaction in the present opportunity. A day or two after, he said he felt quite easy, and believed he was excused from further labour; adding, that his mind was much centred in a desire for an easy and quiet release from the body; which was mercifully granted to him on the 11th day of the Seventh-month, 1800, aged 75 years—a minister about 35.

Testimony of the Western Quarterly Meeting concerning ABRAHAM GIBBONS.

IT remains with us an incumbent duty to give some memorial concerning this our beloved friend, late a member of Sadsbury

Monthly Meeting in Lancaster county, and of this Quarterly Meeting, who, though dead, his pious example and faithful labours yet speak.

He was a man endowed with a good natural understanding, which, by a humble submission to the sanctifying power of Truth, qualified him to become an useful Elder in the church; which station he filled several years, until a dispensation of Gospel ministry was committed to him; in the exercise whereof, he approved himself a faithful testimony-bearer for the Prince of Peace. His ministry was sound and convincing, and often did distil as the dew upon the mourners and tender plants in the heritage of God, being much devoted to the work whereunto he was called.

In the time of the late commotion in this Land, he evinced the soundness of his faith, by patiently enduring, divers times, the spoiling of his goods, on account of his testimony against war and bloodshed; he was also much engaged to strengthen the hands and confirm the faith of those who were ready to faint in their minds, and was often led to expostulate with the rulers and men in power, in that

day of close trial, so as mostly to gain their assent to the truth of his testimony.

With such as were under sufferings for the testimony of a good conscience, he was a tender and sympathizing friend; and often visited those in prison, to their comfort and refreshment: thus he laboured, and endured hardness, as a good soldier of Jesus Christ, and approved himself a pillar in the Lord's house—an Elder, worthy of double honour. In the discipline of the church he was extensively useful. The closing part of his pilgrimage here on earth was conformable to his many acts of dedication, clearly evincing that he held not his life in competition with his duty to his great Lord and Master.

In the Ninth-month, in the year 1798, an awful mortality prevailed in the city of Philadelphia, at the season of holding our Annual Meeting; he weightily pondered the subject; and, as he expressed, the result was, it was better to go, and retain his peace, if he should die, than stay at home and lose it, if he should live some time longer; for if he lost his peace, he saw nothing in this world worth living for. He attended the meeting; and shortly after his return home, the symptoms of the

disorder appeared; under which he expressed his resignation to the divine Will, and in the solemn conflict was mercifully sustained in much meekness and patience; and, after about five days illness, departed this life, aged 57 years—a minister about 14 years.

Testimony of the Monthly Meeting of Philadelphia, for the Southern District, held the 26th of the First-Month 1803, *respecting* SARAH STEPHENSON.

WE are engaged to give a short account of our beloved deceased friend Sarah Stephenson; who, with the concurrence and unity of the Monthly Meeting of Wiltshire, the Quarterly Meeting of Gloucestershire and Wiltshire, and the Yearly Meeting of Ministers and Elders in London, embarked on a religious visit to Friends in North America. She arrived at New York in the Eighth-month 1801, and, although frequently under bodily indisposition, engaged in a family visit to Friends of that city, which we understand she was enabled to perform much to their satisfaction. After this service, feeling her mind drawn towards Philadelphia, she,

with her beloved companion Mary Jefferis, came to this city on the 9th of the Second-month last, much indisposed; she was, nevertheless, enabled to attend divers of our meetings, in which she was engaged in the exercise of her gift, to edification and comfort. After some time, she opened a prospect of visiting the families of Friends of this meeting, which was cordially united with: she had not proceeded far in this service, before her indisposition increased so as to confine her to her chamber. During her illness, some account was taken of divers lively expressions, which may afford encouragement and benefit to survivors, viz.—She said to a friend, "I am now in my 64th year; thirty of which I have been closely engaged in endeavouring to fulfil my little mission—If I had but one talent, as I have endeavoured to improve it, I hope I shall be accepted." The friend remarked, that her bed had been made in sickness: "yes (said she) wonderfully so." Being asked how she felt herself respecting her recovery; she answered, "I have no prospect of it: I believe I have finished the work." And at another time—"There is nothing in my way but my dear

child," meaning her companion: then, addressing herself to her, added, "but, my dear, thou had nothing else to expect when we left home:" then said as a consideration that comforted her, "It is a favour I shall leave her amongst friends who will extend their tender care." Upon its being proposed she should take something, she said, "my friends propose things which I sometimes comply with, but it seems precious to look towards a release." After a time of stillness, she said to her companion, "Oh! my dear, I have been sweetly comforted in my good Master's presence." She frequently acknowledged the kindness of her friends, and expressed her desires that the Lord would reward them, and often mentioned how quiet she felt.

At another time she said, "It gives me no pleasure when any one speaks of my recovery being likely; I have a humble hope it would be well, if it pleased my good Master to take me now; and if I stay longer, it cannot be better—I have no desire for continuance here."

The last day, 26th of the Fourth-month, ear-

ly in the morning, the conflict of nature increasing, she said, in a patient disposition, "This is wearing work:" after a coughing fit, being much exhausted, "It will be well, let it be which way it may; and that is better than all the world. It seems as if it must be nearly over now, I have so little strength left;" then making a little pause, seemed to be uttering praises—"How good! How good!" After a while she said, "I cannot say much, but my King reigns." Soon after which, she quietly departed this life, in a full assurance of a happy change; leaving a sweet memorial in the minds of many of those who had opportunities of observing her humble deportment and instructive conversation.

Her body, after a season of solemnity, was interred, on the 29th day of the Fourth-month, 1802.

An account of JOHN COOPE, Jun. *son of David, late of West Nottingham, Chester County.*

IN his last sickness, his mind became more impressed with serious thoughts concerning death and a future state, which he

confessed he had not been enough mindful of in time of health; saying, he had anxiously attended to his outward business, with an eager desire to gain a portion of worldly treasure, being thereby diverted from a suitable concern to lay up treasure in heaven: he saw he had been greatly deficient in his younger days, trifling away much time which ought to have been better spent, and not enough observing a sober conduct and conversation.

At divers times he hinted, he had to view things now in a different light from what he had done, and told one of his uncles, he clearly saw the danger and folly there is in men suffering their affections to be placed on things below; believing himself to have been a sinful creature, not living enough in the fear of the Lord; yet had supposed himself as one who lived in a middling way, but now saw it was a desperate state. "I was very heedless for a time, and distant from the knowledge of pure religion, and its gradual operation on the soul; and though of late I have experienced the great mercy and condescension of the Lord, reducing me to tenderness of heart, being helped sincerely to ask forgiveness for my transgressions, and since to feel much of

the enjoyment of heavenly love, with good will to all people, and a prospect of peace, if my life should soon be closed; yet I think it best for me to be modest and sparing if I speak of conversion; I believe I ought rather to be humbly thankful in secret for the favour received, than to be too freely telling of it to my fellow creatures."

To divers who visited him, he appeared to be in a sensible frame of mind, not desiring to live, but full of love and good desires for all people. To a friend who went to see him, he mentioned nearly as follows—"One First-day, about three months ago, my parents going to meeting, (he being unwell) it came in my mind to rise from my bed, go sit by the fire, and try to hold meeting by myself; after sitting near an hour with my mind retired in stillness, I was suddenly overcome by a Divine visitation, which was very wonderful, far exceeding any thing I had ever been sensible of before. I then experienced such an income of joy and heavenly comfort that I have not words to describe, with a clear prospect that my Saviour's arms are open to receive me; the sting of death was taken away, all around me appearing to be marvellous light and love.

Many times since, as I have lain in my bed, in a weak condition, I have also witnessed heavenly Goodness richly to comfort and support me, an unworthy creature. I have felt a mournful concern on account of those who are deluded by deistical notions, denying our Lord and Saviour."

He continued sensible for the most part, till the last hour; and before he departed, took an affecting leave of his parents, brothers, and sisters; speaking suitably to his father, and with proper advice to each of the others, one by one, continuing meek and resigned. A few minutes before he departed, he requested his father to join him in prayer that Jesus would graciously come and release him. Thus he apparently made a happy conclusion the 19th of the First-month 1803, being about 24 years of age.

Some account of SAMUEL BROWN, *son of David and Hannah Brown.*

IN his illness, which he bore with much patience and quietude, he appeared to be under deep exercise and thoughtfulness of mind. The two last weeks of his time, though un-

der affliction and great weakness, he uttered many lively and sensible expressions, some of which are here collected.

Some time after he was taken sick, he said to a young Friend, "I thought since I lay here, health was a fine thing to enjoy, but when in health, we are apt to think too little about it." At another time said, "Oh that young people would stay at home First-day afternoons, and wait upon the Lord, and read good books; how much better they would feel when they come to lie down to rest; having spent the day well, they would feel sweet peace, but when it is otherwise, condemnation. I know something of it by experience: Oh that all would take warning, for none knows how soon he may be brought to a sick bed as I am; and then not to have peace of mind would be very trying; but I feel thankful that I staid at home, though it seemed a little against my inclination, but it was soon made easier to me than I could think."—At another time said, "The Lord hath been good to me, though I have not always done as I ought; yet it seems as if it was not now remembered, but all done away."

One morning, lying still a considerable

time, when he stirred, his mother saying she thought he had been asleep, he replied, "Sleep has been far from me, but I seemed afraid even to stir a finger; for there is a work to be done in silence: I wish all could see as I now see."

At another time he prayed to the Almighty that he would take him to himself, where he should feel no pain nor sorrow, but peace and joy. His mother saying, art thou willing to leave us all? he replied, "I love father and mother, and every body, but I hope to meet you all in a better place: I have no desire to live; I see nothing in this world worth living for." One of his little brothers reading in a book called Piety promoted, he desired him to mind what he read, saying, it was the first that gave him to feel the sense of the Lord's dealings with his people.

At another time being under pain and distress, his mother said, "I wish thee not to think hard that thou art thus afflicted." He said, "No, no, I take it as God's mercies, for he has favoured me with my senses, and hath enabled me to bear it patiently, and I love him above all."

The evening before he died, he said, "Oh, dear mother! how careful thou art of me. I wish thee not to desire my stay here, for I am coming to the years wherein many things may fall in my way, that might be a sore trouble to thee, and the cause of myself being unhappy forever; but if I die now, there is a place prepared for me amongst the righteous."

The day he died, when in much pain, he said, "O! heavenly Father, I humbly beseech thee, if it be thy holy will, grant me a short and easy passage out of this world." A little before his decease, he said, "It is better to be poor and good, than rich and wicked"—and shortly after quietly departed, like one falling into an easy sleep, on the 3d day of the Tenth-month 1803, aged eighteen years and a few months.

Testimony of the Monthly Meeting of Philadelphia for the Northern District, concerning WILLIAM SAVERY.

IT appears that he was born in the city of Philadelphia in the year 1750, and educated in the principles of the Christian religion,

as professed by us; and was placed with a Friend in the country, to learn the trade of a tanner. On his return to the city in 1771, being naturally of a lively and social disposition, he soon joined with those who, being themselves the votaries of folly and vanity, encouraged him in a departure from the simplicity of Truth; which, aided by his own propensities, drew him into many deviations from the religious principles of his education: In this situation he was arrested by the powerfully convictive evidence of the Spirit of Truth; and in the year 1778, at a meeting held at Merion after an interment, he was much affected, and lasting impressions were made on his mind by that solemn scene, and the testimonies then delivered.

In the autumn of that year, he married in Chester county, and settled within the limits of our Monthly Meeting, spent much of his time in retirement at home, and in the 30th year of his age, first opened his mouth in a public testimony; and dwelling inward with those gifts and qualifications with which he was favoured, he became an able advocate for the cause in which he had embarked; and

by his faithful attention thereto, his labours were blessed, to the benefit of numbers, especially amongst the youth, to many of whom he was an eminent instrument of good.

He was engaged to travel much on this Continent in the service of Truth, being several months in each year, from 1789 to 1795 inclusive, absent from home on the gospel errand; and by accounts received, his labours of love were to the satisfaction of those among whom his lot was cast.

Having had his mind drawn into near sympathy with the Friends at Pyrmont in Germany—with the entire unity of his brethren at home, he, on the 18th of the Fifth-month 1796, embarked for Liverpool, and thence soon proceeded to London, and then to Pyrmont. After paying an acceptable visit, to the comfort and strengthening of Friends there, and in some other parts of Germany, he went to Nismes in the South of France, visiting a small company of such as professed with us, in that neighbourhood, much to his own comfort and peace.—Then returning to England, he visited many of the principal towns and places in that nation, Ireland, and Scotland, and had large public meetings with

those not of our Society. Having thus discharged his religious duty in those parts, he returned to his family and friends in the Tenth-month 1798.

He laboured diligently in his temporal business for the support of his family, as well as for the relief of the poor and distressed, to whose wants his liberal mind was ever ready to administer according to his ability; yet this did not interrupt his steady attention to religious duties, being diligent in the attendance of meetings, and in various other services to which he was called and appointed, for the benefit of society and the promotion of the cause of Truth and righteousness.

In 1802 the neighbourhood in which he lived was visited with a pestilential disease, which carried many off in a short time: not being easy to leave this scene of woe and misery, he voluntarily resigned himself to visit those in distress, both Friends and others, with advice and counsel, in the love of the gospel, to the great consolation and comfort of many. And a like affliction befalling that and other parts of the city and neighbourhood, in the following year, he was engaged in the same manner, freely devoting himself, both

night and day, to relieve the distresses of others, with which his own feeling mind was deeply affected.

In the early part of his sickness he was borne up above complaining, or admitting that he was much out of health, until the disease, which proved a dropsy, had made such progress, that it was visible to his friends; yet he continued to attend to his outward concerns and religious duties; and in some of the meetings which he last attended, was led to open a prospect that his time here would not be long; but, in an animating view of a blessed immortality, signified it was no matter how short, provided this were attained.

He was remarkable for punctuality and uprightness in his dealings; and not long before his decease, said to a friend who often visited him, "It is necessary to look to our outward concerns, there are so many reproachful failures;" and appeared desirous once more to get to meeting, that he might have an opportunity to warn such of the elderly part of Society who had got into the earth, and of the youth who had got into the air. "I thought," said he, "I was once strong for the work, but now I am a child brought back to my

hornbook, and have nothing to trust to but the mercy of God through Christ my Saviour." Thus reverently depending, he was preserved to the last in great resignation and composure of mind. He was mostly confined from the 26th of the Third-month (except frequently riding out for the benefit of air and exercise) till the 18th day of the Sixth-month, 1804, in the evening of which he was considerably worse, continued ill through the night, and on the 19th, in the morning about six o'clock, closed his useful life in the 54th year of his age. On the following day, his corpse, attended by a great number of his friends and neighbours, was interred in Friends' burial ground in this city.

Testimony of the Monthly Meeting of Hardwick and Mendham, held at Mendham the 7th day of the Second-month 1805, *concerning* RICHARD DELL.

HE was born the 16th day of the Tenth-month 1726, and from his youth was much inclined to seriousness; and being early acquainted with the teachings of divine grace,

and measurably attending thereto, he became exemplary in his conduct and conversation.

In the year 1760 he settled within the limits of Mendham particular meeting, and became a serviceable member thereof. He was called to the work of the ministry about the 37th year of his age, and being faithful thereto, he experienced a growth therein, and became an able minister of the gospel, being sound in doctrine, reaching the witness in many minds. He was a diligent attender of our religious meetings, and a good example of humble waiting therein; careful not to move in the exercise of his gift without a renewed qualification.

He was an affectionate husband, a tender father, a kind sympathizing friend, and very useful in his neighbourhood in composing differences; being zealously concerned for the honour and promotion of Truth; the influence whereof frequently engaged him in the weighty service of visiting families, both within the verge of our own and the adjacent Monthly Meetings, we believe to the satisfaction of those he visited and the peace of his own mind.

His last visit was to some meetings and fa-

milies in West Jersey, which he performed to his own satisfaction a few months before his last illness, which, though attended with great bodily pain, he was enabled to bear with remarkable patience and resignation to the divine Will; saying to one who visited him, he was waiting for his change—to another, that he had no desire of recovery, but hoped he might be preserved in patience. He several times imparted very weighty counsel and advice to those about him, and departed this life the 3d day of the Eighth-month 1804, aged near 78, a minister upwards of 40 years; and we doubt not but that he hath the fruition of that glory and happiness prepared for the righteous.

Testimony from London Grove Monthly Meeting, in Chester county, Pennsylvania, concerning JOSHUA PUSEY, *who departed this life the* 16*th of Third-month* 1804, *aged* 65 *years.*

HE was from his youth an example in piety and virtue, was early appointed an elder, and to divers other important stations in the church. We believe he was deeply concern-

ed to answer the end of his appointments, for the cause of Truth and good of society. He diligently attended our religious meetings, and maintained an exemplary deportment therein; was a lover of peace both in the church and neighbourhood, carefully doing to others as he would they should do to him; which so corresponded with his admonitions and advice, that it had great weight and influence; was also concerned that his family might live in peace and love after his decease.

Soon after he was taken ill in his last sickness, he said, "I have no prospect of continuing much longer with you, my dear wife and children, yet it is with gratitude I acknowledge the favour of having been permitted to remain thus long." To three of his children he said, "Be exceedingly careful that your characters become not spotted with spots and blemishes—live in the fear of the Lord, it is clean and endureth forever: it is the beginning of wisdom; it is a fountain of life, which preserves from the snares of death." Speaking of Deists, he said, "There is one thing with which I believe they are unacquainted, viz. the love of God shed a-

broad in the heart, which surpasseth the understanding of men."

After a severe time in his disorder, he said to a neighbour, "I thought my close near, but saw nothing in my way; I feel that peace which the world cannot give nor take away; the love of God shed abroad in my heart." At another time he said to a friend, "I am here, and favoured with my senses; I have not done much for the Truth, but have been on Truth's side, for which I feel peace; and believe, through the adorable mercy of God, I shall be admitted within the gate."

The day before his decease, he was awfully exercised in supplication to the Almighty for the blessing of preservation to descend upon all, and that patience might be granted him to bear his afflictions: a difficulty of breathing increasing, nearly the last words that were intelligible, were, "Thine is the kingdom, the power, and the glory, forever and for evermore"—So closed his time here with a sweet savour.

Testimony of the Monthly Meeting of Philadelphia for the Northern District, concerning JOHN PARRISH.

HE was born in Maryland in the year 1730, on his father's farm, adjacent to the spot whereon the city of Baltimore now stands. Being left an orphan, he was placed to learn a trade in Philadelphia, and served his apprenticeship with reputation. Soon after arriving at man's estate, he became, under the influence of a divine visitation, more than usually exercised in concern for the welfare of his immortal part; and was for a considerable time, under very great depression of mind; in which season of close probation he was mercifully preserved from sinking into despondency, and at length, through deep humiliation and abasement, witnessing this to be a dispensation permitted for his refinement, was graciously relieved from his low, afflicted state, raised to sing of the mercies of God on the banks of deliverance, and was recommended as a minister in the Tenth-month, 1777.

In the year 1773 he accompanied our friend Zebulon Heston on a religious visit to the

Delaware Indians, residing westward of Pennsylvania; the performance of which apprehended duty yielded peace to his own mind, and it appears was very acceptable to them. The desire for their religious improvement, and to render the situation of the Indian natives of our country more comfortable, by drawing them off from their usual precarious mode of living by hunting, and encouraging them to habits of industry and the cultivation of their lands, was a subject which engaged a considerable portion of his attention; and from having been much amongst them in several visits to their settlements, becoming well acquainted with their habits and manners, he was very useful in endeavouring to forward their civil and religious improvement. Another striking trait of the benevolence of his character, was his early and steady attachment to the cause of the injured black people. Having in younger life had an opportunity of witnessing some scenes of degradation and grievous suffering incident to their enslaved state, he soon became a zealous and useful advocate for their emancipation; and in addition to his persevering private labours for their benefit, was frequently induced, un-

der a clear sense of religious duty, personally to appear before legislative assemblies on their behalf.

In the year 1784, accompanied by James Cresson, he performed a visit in Gospel love to the inhabitants of the island of Barbadoes, where they continued about eight weeks, and on their return he said, their labour was to satisfaction and comfort; and thankfully acknowledged that divine help and protection were graciously vouchsafed through the arduous undertaking.

He travelled, in Truth's service, in several of the governments on this continent, wherein his labours of love were edifying and acceptable. He was naturally of a cheerful disposition, and became through the aid of divine grace, remarkable for resignation and patience under trials, of which he had many; and having himself suffered affliction, was frequently a comfortable visitor to those who were in distress, and a true sympathizer in the afflictions of others. His public testimonies were mostly short, and delivered in much brokenness, yet his ministry was clear, sound, and edifying. His concern was great on account of the rising generation, often encouraging

them to come taste and see for themselves that the Lord is good, and to enter in the prime of their days into his service; testifying from his own experience, that they would never have cause to repent serving so good a master.

In the Tenth-month 1807, with the approbation of our monthly meeting, he attended the Yearly Meeting at Baltimore, and after it was over, was religiously engaged on the 16th to visit the prisoners in the jail of that place. In the evening of the same day, at the house of a friend, he was suddenly seized with a paralytic affection, under the effect of which he continued, without much appearance of bodily suffering, though incapable of expression, until the evening of the 21st, when he was released from this state of trial and probation; and we doubt not is gathered into the fold of rest and peace—aged near 78—a minister about 30 years.

Testimony of New Garden Monthly Meeting concerning DINAH LAMBORN.

AFTER her marriage, which was about the 18th year of her age, she settled with her husband at London Grove, and became a member of this Monthly Meeting. It appears from some of her memorandums, that in early life her mind was often turned to pray for and seek after an inheritance in the Truth; and being but a child that had need of instruction, she greatly esteemed the company and conversation of those whom she apprehended were further advanced in religious experience; and hath since at times expressed, with a sense of gratitude, the lively remembrance she retained of the merciful extendings of Divine regard towards her in those youthful days; and of the fatherly and motherly care of divers friends.

After many refining baptisms, she came forth, about the 35th year of her age, with an acceptable acknowledgment to the goodness and mercy of that arm of power which had been revealed for her help; to the efficacy whereof she was many times qualified to bear a sweet and consoling testimony amongst us,

and in parts adjacent, as also in some of the neighbouring governments; performing some of those visits under great bodily infirmities, divers of her joints being drawn out of place by the force of rheumatic pains.

Her concern for the rising generation was great, frequently calling upon them in public testimony, with inviting language, to come and partake freely of that Fountain which would heal them of their maladies; often manifesting a desire to have them in her company. For those of her own family, her prayers and tears were often poured out, that they might not only be the called, but the chosen of the Lord. She was careful not to reprove in a light or hasty manner, but to seek for a quiet and retired opportunity; speaking in mild terms, and endeavouring so to reach the divine witness, that they could not gainsay; whereby we believe she was made a blessing to some both in her own family and neighbourhood.

In the time of the revolutionary war, it was the lot of the family to meet with much stripping for military demands, wherein she bore her testimony with firmness, saying "Let us trust in the Lord." She much prized the

unity of the brethren and sisters; and knowing the comfort and advantage thereof, was guarded against indulging a disposition to speak disrespectfully; and sometimes mentioned, in substance, that upon hearing of reflections being cast upon her, she had at times been favoured to believe a higher and better ground was attainable than that of reflecting again; that it had appeared safer first to examine her own conduct, and endeavour to mend where she found it to be remiss; that under those exercises, her mind had been animated with desire, that she might be favoured to labour more earnestly to obtain a portion of that good part, which the world can neither give nor take away. She manifested much desire, even under great bodily infirmities, to attend religious meetings, and to promote the attendance of her family; and was exemplary in her deportment in them: in those for discipline she was eminently useful, being endued with a spirit of clear discerning and sound judgment; though often drawn into sympathy for those, who through inadvertence had gone astray. Thus from small beginnings, in much simplicity, she was raised up to become a nursing mother in the church.

About eight years before her decease, she became so enfeebled as not to be able to walk or stand alone, neither to follow any business with her hands for most of that time; under which humbling dispensation (although her affliction was often great) she was so divinely supported, as to manifest patience and resignation, which proved very edifying and affecting to many who visited her; being enabled to speak to their conditions in a lively manner, imparting much excellent counsel. Her conversation was instructive, mostly appearing cheerful, and remarking at times, from a sense of gratitude, the many favours she yet enjoyed; amongst which she esteemed the holy Scriptures as a peculiar blessing, frequently reading and meditating therein; and was concerned to promote a similar disposition and practice in others, apprehending she had been favoured to draw much consolation therefrom, in this time of her deep proving; all which was as a lively seal to the efficacy of that blessed truth to which she had borne testimony in more active life.

About two weeks before her decease, she was taken with a chill and fever; and some

days after, being favoured with the overflowings of divine love, expressed thus, "I hope to be favoured with patience to wait until my change come," saying, "my end will be peace: the Lord hath plucked my feet out of the mire and clay, and set them upon a rock that is higher than I, and hath put a new song into my mouth, even praises for evermore." In the evening of the 15th of the Fourth-month 1807, she quietly departed, as one going into an easy sleep, in the 63d year of her age; and her memory remains precious, having through faith obtained a good report.

A Memorial of Chester Monthly Meeting concerning ELI YARNALL.

OUR beloved friend became, in early life, acquainted with the voice of the true Shepherd, inwardly revealed; and by improving under the divine visitations, graciously afforded from time to time, he grew in godliness. About the 27th year of his age, he appeared in the ministry, and afterwards performed several journies in the service of the gospel to the edification of the church, in

some of the neighbouring States. For many years of the latter part of his life, his public service was mostly confined within the limits of our Quarterly Meeting, yet his growth from stature to stature in religious experience, was apparent; until he became a truly valued father in the church, and an able minister of the gospel of our Lord Jesus Christ.

His appearances in the ministry were, of latter years, not very frequent; being a good example in humble waiting until he felt the renewal of that ability in which alone he could minister, to his own peace and the health of the church. In those frequent seasons of waiting in our meetings to attain to a state of solemn silence before the great Head of the Church, a reverent awfulness was frequently visible in his countenance; and under a feeling sense of his own frailty as a dependent creature, and of the evidences of divine love, from time to time renewed, tears of humiliation and gratitude were often seen to flow from him.

In the concerns relating to the affairs of our religious Society, his various services were rendered in a manner becoming a cheerfully dedicated servant. In his intercourse with

men, and in his deportment before his family, he showed an example of circumspection and meekness.

In the forepart of the Seventh-month 1812, he became indisposed of a fever; in the early part whereof, he appeared to have some sense of his end approaching. His disease was, after a time, attended with symptoms of a very afflicting kind, under which he suffered great pain. In the beginning of the Eighth-month, to a friend who visited him, he expressed thus: "My dear friend, I believe I am going the way of all flesh. My pain is often very great, but my mind, under the prospect of approaching dissolution, enjoys entire resignation. Indeed, the quietude and peaceful serenity with which I have, from day to day, since my confinement, been favoured, even when under excruciating pain, is cause of much thankfulness and admiration."

On the 6th, being much relieved, his wife and children with two other relations being present, after a short time of silence, he appeared in fervent supplication, beseeching the Almighty who had been with him from his youth, to sustain and support

him to the end, and not to suffer him to fall into temptation. Afterwards addressing his two sons, he reminded them of the many precious visitations which had been dispensed both immediately and instrumentally; adding, that he craved their encouragement to obedience; that by making the Lord their friend, they might witness him to be their strength and support through life. Shortly afterwards, he broke forth in praises and thanksgiving to the God and Father of mercies for the blessed assurance which he then felt of his love, and of his peace being made with him. After a short silence, he again broke forth in these words: "Glory to God in the highest; on earth peace; good will to men;" adding, "often before now I have been made sensible of the universality of the love of our heavenly Father, and now I feel it to flow towards all men." Then repeating the text, he exclaimed—"O! what a wonderful display of the unspeakable love of God to his creature man." Sometime after, he said, "If I die now, give my dear love to all my friends, and tell them I die in peace and unity with all faithful Friends."

On the 14th, an observation being made implying the possibility of his recovery, he said, "My dependence is on the Lord Almighty, whose blessed will be done—though I may be taken, I can say in truth, come Lord, thy servant is ready. I have not now to suffer the pangs of guilt."

On the 16th, after some solid observations on his situation, he signified that his mind was at peace with God and with all men, and said, "The sting of death is sin, and that is taken away."

Many other expressions were uttered during his sickness, tending to show his quiet, humble resignation to the will of his heavenly Father, either to live or to die, and his great desire that his friends and connections would give him up freely to divine disposal.

His patience under suffering was remarkable, and his love to his friends appeared to be unbounded.

Being much relieved in the latter part of his time from severe pain, he was often concerned to render the tribute of gratitude and thankfulness to the Author of every blessing, for thus graciously interposing on his behalf; and throughout his confinement, it was never

discoverable that he was suffered for a moment to lose his confidence in the all-sustaining arm of divine help, nor to doubt of his acceptance with his Lord and Master.

He quietly departed this life on the 25th day of the Eighth-month, 1812, in the morning, in the 60th year of his age.

Testimony from the Falls Monthly Meeting in Bucks County, Pennsylvania, concerning JOHN SIMPSON.

IT appears he was born the 23d day of the Tenth-month 1739, of parents in membership with Friends, who removed (when he was an infant) and settled in the verge of Buckingham monthly meeting in this county; and being naturally of a quick and lively disposition, he often indulged himself in levity and mirth incident to unthinking youth; but sometime before he arrived to man's estate, a visitation of divine love was extended to his soul, whereby he was favoured to see sin to be exceeding sinful, and as he abode in humility, under the operation of the Spirit upon him, he was favoured to experience his

own fallen nature in a good degree subjected, and a new birth brought forth.

About the 26th year of his age, he appeared in the ministry, and became an able minister of the gospel; for the promulgation of which he was concerned to visit the meetings on this continent, and many of them several times, his life and conversation corresponding with the gospel. And, as he knew from experience that young people left to themselves often spend time unprofitably, especially on First-day afternoons, he was frequently engaged to sit down with his family in solid retirement; at times had the Scriptures of Truth read therein, and that the benefit might become more general, was engaged to recommend the like practice to others. When differences or disunity arose within his knowledge, he was zealously engaged to endeavour to bring about a settlement and reconciliation, for which service he was peculiarly gifted.

Having removed to the State of Ohio in the year 1810, and spent some time there in the service of Truth, his mind became easy to return, though in a weak state of health; and proceeding on his journey as far as Waynesville, he departed this life the 30th day of the

Eighth-month, 1811, aged about 72 years. Some extracts from his writings during his sickness are hereto annexed.

"Now having been above a month tried with sickness and weakness, some days and nights sharp pain as ever I experienced, but most surely I could say, that the Lord did make my bed in sickness, and heard my supplications that I was enabled to put up, that he would look down upon me. The joyful and peaceful state of mind I feel, and also sweet brotherly love among my friends, so that if I have now finished my day's work, let all my children, connexions, and friends secretly hope, that if I live or die I am the Lord's. I seldom or ever felt more desirous that Truth might prosper; but feel a heavy cloud over the church, as the apostle Paul mentions concerning the foolish Galatians. O, may every sensible Christian professor lay it closely to heart, and unite in supplication, that the prophecy of Zephaniah may come to pass: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

The substance of some expressions that he desired might be taken down in writing, and spread among his friends, a few days before his death:—

He said that the nearer he drew to the close of his life, the plainer he saw, and the clearer evidence he had, that a greater deception could not be practised upon mankind, than to persuade them that they could be Christians without spiritual baptism; but it was his ardent desire for all, that they might not be deceived, but be willing to endure the baptism of Christ. Frequently repeating at other times, "There is no other way, there is no other way." He further said, "I feel like one that has done his day's work; I have fought a good fight, and all is well—dust must return to dust."

Testimony of the Monthly Meeting of Burlington concerning JOHN HOSKINS.

HE was favoured in early life with a visitation of divine love, and during his apprenticeship his mind became impressed with an apprehension of duty to attend religious meetings held on those called week-days, in which

he met with various discouragements; but continuing faithful in bearing the cross, his concern to fulfil this important duty, as he advanced in life, and was engaged in its active scenes for the support of an increasing family, became more fervent and extensive; being often heard to say, while endeavouring to impress a sense of its importance on the minds of others, that religious meetings were of little benefit to himself, if his tender offspring, or the youth placed under his care, were absent; thus evincing by example and precept, a lively sense of the solemn obligation we are under to render worship in our public assemblies to the author and dispenser of all our blessings.

Continuing obedient to the dictates of the divine principle, he gradually experienced the propensities of nature regulated, the strong will of man subjected, and the lamb-like nature exalted: this was particularly conspicuous in the latter years of his life, wherein universal love was much the clothing of his mind.

During a long course of years he stood acceptably in the station of an Elder, and was zealous in the support of our Christian testi-

monies; manifesting a fervent concern, that no failure on the part of those who professed to bear them, might eclipse their lustre, and thereby prove an occasion of stumbling to seeking minds.

His last illness continued about four days; during which time, though he suffered much bodily pain, he was preserved in patience, and his mind appeared to be sustained in humble confidence, with reference to the approaching solemn period; expressing to the physician who attended him, "I am wasting with this disorder, but it does not alarm me," or words to that import. At another time, to a near connection who enquired how he felt, after a pause he said, "I feel nothing in my way; I feel love in my heart to all mankind." He further said, "I have nothing to depend upon but divine mercy."

He quietly departed on the 27th day of the Third-month 1814, in the 87th year of his age.

Testimony of New Garden Monthly Meeting concerning JACOB LINDLEY.

THIS our valuable friend was born in the Ninth-month, 1744. He was early in life a lover of religious enquiry, being of an affable and communicative disposition, not willingly giving, nor readily taking offence; and as his natural endowments became seasoned with divine grace, he was fitted to fill with propriety the important station to which he was afterwards called.

His first appearance in the ministry was about the thirtieth year of his age: his communications were lively and powerful, reaching the witness in the hearts of those to whom he ministered; and by keeping low and humble, walking in fear, and in obedience to the manifestations of duty, he grew in his gift, and became an able minister of the gospel, qualified to divide the word aright to the several states of the people. Being well versed in the Scriptures, he was frequently enabled to open them with instructive clearness. In times of internal commotion and strife in our Country, he was deeply concerned; earnestly

cautioning Friends, especially the young men, to watch against the delusive spirit of war, in its various appearances, so desolating in its progress, and destructive to the human species; and we believe his labours herein were productive of salutary effects.

He was one of those who bore a faithful testimony against the improper use of ardent spirits, at a time when the minds of Friends in general were less awakened to the magnitude of the evil, than has since been the case. The descendants of the African race found in him a zealous advocate; their wrongs and sufferings obtaining his tender sympathy.

His travels in the exercise of his gift, appear to have been to the acceptance and edification of those among whom he came.

We shall close this Testimony with a few remarks on the last day of his existence in mutability, awfully impressive of the necessity of having our accounts in readiness. He appeared in the meeting at New Garden, in a lively and affecting communication, delivered with heart-tendering energy and clearness; in the course of which, he intimated an apprehension that there might be those present who would not see the light of another

day; and added, perhaps it might be himself.

After meeting he appeared in his usual cheerful disposition; when, towards evening, by a fall from a chaise, he was suddenly deprived of life.

His decease was on the 12th of the Sixth-month, 1814; and on the 14th of the same, he was interred in Friends' burying ground at New Garden, where a solemn meeting was held on the occasion.

Testimony of the Monthly Meeting of Philadelphia for the Northern District, concerning THOMAS SCATTERGOOD.

FROM the love we feel for the memory of this our dear friend, and the continued sense we have of his fervent pious engagements, it appears to be a duty to posterity to transmit some account of his life and conversation.

He was born in the city of Burlington, New Jersey, of parents professing belief in the doctrines and principles held by us as a religious Society: his father dying whilst he was young, he was placed an apprentice in this city; and though often sensible of the

checks of divine grace, which condemns for sin, he followed the inclination of his own corrupt will, which led into estrangement from the path of peace; till being in mercy visited with an humbling sense of his miserable condition, he turned at the reproofs of instruction, and submitting to the gentle manifestations of light upon his understanding, was enabled to bear the cross of Christ, and became qualified to extend advice and counsel to others. Under those exercises, a sense of a call to the ministry of the gospel was, in the wisdom and love of God, communicated to his mind; but through great reluctance to yield to this awful work, he forbore for several years, and thereby brought upon himself very deep distressing conflicts. At length, whilst accompanying a Friend who had been here on a religious visit, the impression of divine requiring being renewed upon him, his mouth was opened with a few words in a religious meeting, and after his return, he expressed at times in our religious assemblies, a few sentences in a tender broken manner, much to the satisfaction of his friends; and continuing steadfast under many baptisms and trials, he was remarkably

careful that no part of his conduct might lessen the force of the doctrine which he had to preach to others. Keeping faithful to the intimations of duty, he became prepared for more extensive service; and with the concurrence of the Monthly Meeting, proceeded to fulfil a prospect he had of a religious visit to the meetings of Friends within the government of New York, and part of New England, and was favoured to return with the reward of peace. Thus diligently labouring in the work of the ministry, he was for many years much from home, visiting meetings in various places, particularly in Maryland, Virginia, and Carolina; where he experienced much close exercise and proving of faith and patience; but through the goodness and power of the blessed Shepherd of Israel, whose help is ever near for the support of his humble dedicated servants, he was carried through all, to the comfort of his own mind, and the satisfaction of his friends.

The prospect of making a visit to the churches in Europe being opened upon his mind, and meekly abiding under the weight of this exercise until it was ripe for the information of his friends, he was induced to spread it

before them; and obtaining their unity and sympathy, he embarked, and arrived in England in the year 1794. Much deep and silent exercise was often his lot, but as resignation and patience were maintained, he was enabled to discharge what appeared to be his duty; and labouring for several years in the fulfilment of this arduous service, he experienced the near unity and fellowship of Friends in those countries, and came away in the enjoyment of peace, under a sense of the immediate protecting providence of Him, who is to his children a sure rock and never-failing refuge. He continued mostly at home for several years, diligently attending the respective meetings of which he was a member, and also other religious services.

He was much devoted to the promotion of the cause of Truth and righteousness, and through the efficacy of heavenly love, was at times enabled to say, it was more to him than his necessary food; but being sensible of his various infirmities, he was frequent in inward retirement, and hence his mind became strengthened in watchfulness against those things which interrupt the aspiration of the soul towards the Fountain of everlasting life;

being thereby made quick in the fear of the Lord, he increased in solid experience, and gradually advanced in the way and work of salvation. His example in silent waiting in our religious meetings was instructive, and in the exercise of his gift, it was evident that he had been careful to feel the putting forth of the divine hand, being at times eminently endued with a clear discernment of the states of meetings and individuals, and in the power of the gospel, was made instrumental to baptize many into deep contrition, through a heart-felt sense of their own condition. Thus, as a scribe well instructed into the kingdom, he brought forth out of the treasury things new and old, to the edification of the body and to the praise of its ever adorable Head.

His sympathy with the afflicted was often manifest; and the situation of those in necessitous circumstances peculiarly claiming his tender regard, occasioned his frequently bringing to the notice of his brethren, their suffering condition, that their benevolent endeavours might be exerted for their alleviation.

He was so tender of the reputation of all,

that he could not take the liberty of expressing any thing to lessen it, nor was he easy to hear others in such a practice.

He attended several sittings of our Yearly meeting in the Fourth-month 1814, and was taken unwell the 21st. The disorder, though apparently not alarming at the commencement, in a short time greatly prostrated his strength; yet he was preserved throughout in much quietness and sweetness of spirit; was frequently pleasant and cheerful; his concern for the prosperity of Zion was still the prevalent engagement of his mind, and he often enquired how the Yearly Meeting was advancing in its important business.

On the third day of his illness, a friend sitting by him expressed he felt a peaceful solemnity—he replied, "So do I; my mind is centred in quiet, peaceful resignation." On the next day those about him apprehended he was near departing, but reviving a little, he at intervals expressed nearly as follows: "This is the last piece of the garment that is to be worked up; and if I can be favoured to join the righteous of every generation, it will be enough." Again—"Well, I dont know that I have much to say for myself; I leave it

to the Lord, the Shepherd that sleepeth not by day nor slumbereth by night, who watcheth over his children and over his flock: Again—"I hope that a righteous generation will be raised up and preserved as a seed"—and after a silent pause, added, "Oh, if we can but be favoured to take some of that love with us—the end crowns all—I have nothing to boast of; I have been baptized into many low places, and raised up again." He appeared disposed for more expression, but his bodily powers were so far gone as to render his attempts unintelligible; yet after a considerable time of silence, he uttered with much emphasis, "I will lead them." Soon after which he quietly and peacefully departed, the 24th of the Fourth-month, 1814; and we doubt not hath entered into rest, enjoying that crown of righteousness which the Lord, the righteous Judge, will give unto all them that love his appearing.

Testimony of the Monthly Meeting of Philadelphia for the Southern District concerning DEBORAH EVANS, *wife of William Evans.*

WITH a view to excite in the minds of survivors, and particularly the youth, a close adherence to the intimations of divine grace, we are engaged to preserve some account of this our beloved friend. In the early part of life, through the influence of company, she was drawn to partake of the vain amusements which with insidious plausibility are presented to ensnare the minds of unwary youth. But through the tender mercy of a gracious Creator, being brought to see the sinfulness of thus wasting the precious time allotted for a purpose unspeakably interesting to every rational being, she was induced to yield to those visitations of divine love; and as she kept close to the gentle operation thereof upon her mind, was strengthened to bear the cross, and became exemplary in plainness and simplicity. In this humble state, she was received into membership amongst Friends, about the nineteenth year of her age. A few

years after her marriage, her constitution becoming very delicate, she gradually declined in health; and during her illness, was often favoured with an unshaken confidence that the Lord, who had been pleased to draw her mind to the teaching of his blessed Spirit, would, as she kept thereto, be her never-failing helper in every trying season, and support through all the conflict of disease and death.

During the time of her sickness, she uttered many weighty expressions, some of which are as follow:—

Fifth month, 1815—A few friends being present in her chamber, after a time of silence, she uttered some expressions of thanksgiving for divine support, and then added, "Oh that I had the opportunity to testify to the greatness of the Almighty; and that it was in my power to impress on the minds of the young people the very great importance of giving up in early life; that the mind might have a foundation to rest upon in the time of trial, when the world is as nothing."

At another season she said, that some time back, upon hearing some parts of the New Testament read, respecting our Saviour, the

query occurred, "What do I know of a Saviour?" and it was presently followed by the evidence that she had felt a principle in her own mind, which had shewn her what was right and what was wrong; and that as she attended to it, it would prove a Saviour to her—and then said, these expressions were brought to her remembrance, "To know thee the only true God, and Jesus Christ whom thou hast sent, is life eternal."

In the evening of the 19th of Sixth-month, she broke forth in supplication thus, "Oh great and glorious Lord, grant me patience that will carry even through the gates of death. Thou knowest that I have endeavoured to serve thee according to my measure; prepare for me, according to thy eternal goodness, a mansion of rest; and shorten the time, if consistent with thy holy will." After a few minutes, said, "In all my trials and deep afflictions I have refreshing seasons."

On Third-day, the 20th, in a time of great bodily suffering, she said, "I should consider it a favour to be removed in one of these spells, but I am resigned: it is my meat and drink to do his will"—and sometime after expressed, "Well is it for me, that part of the

work was done before such a time as this"—then after a solemn pause, she spoke in commemoration of the Lord's goodness, and in intercession,—"Almighty God! my soul doth magnify thee, and my spirit rejoiceth in thy salvation—Oh grant that I may receive daily a portion of thy holy everlasting patience.—I have known a principle within from early life which condemned for doing wrong, and led to do that which was right; and have been induced at eleven years of age, to leave my pillow with my cheeks bathed with tears, and on my little knees, pray that I might be a good child."

On the morning of the 23rd, "Oh great and holy Being, be pleased to grant fresh supplies of thy patience: Oh hear the voice of my supplication; be near and uphold me, for I have none in heaven to look unto but thee, nor in all the earth in comparison with thee."

Next day being in great pain, she said, "Oh Lord, be near. Oh, grant me patience—let resignation be my constant theme. Thou art great; thou art merciful; thou knowest all my deep afflictions; thou wilt not try me beyond what I am able to bear; therefore

let me bless and praise thee." A little while after—"Oh Lord, take me to thyself. Oh Lord, how good art thou to me; my heart is filled with praises to the high God, who reigneth above with the Lamb forever—Oh the sweet peace." In the afternoon she said, "That glorious presence is not withdrawn, but I believe is near to support my poor, tried, weary, tossed mind; not tossed with tempest, but weakness: and when it shall be his will to take me hence, I go rejoicingly: If I love and serve him, will he not keep his covenant? yea, most surely."

On the 25th, she said, "Praise the Lord, O my soul, bless his holy name; glorify him whilst thou art here; sing of his mercy and goodness, for they are very great." In the course of the night, a friend who was watching with her, observing, that she had indeed need of patience under her great suffering, and that it appeared she was remarkably supplied with it—she replied, "I am sensible of it, and it is a great mercy;" and continued nearly in these words: "I have much to be thankful for; I was visited in very early life, and was enabled to yield to the heavenly visitation—He has been with me all my life long, and

does not forsake me in this closing period; but is graciously pleased, at times, to qualify me under all my bodily sufferings, to commemorate his marvellous goodness, and to sing praise, high praises to his ever-excellent name."

In the afternoon of the 27th, a few hours before her death, she said, "Praise the Lord: praise the Lord, O my soul; praise his great and glorious name—Lean upon him, that thou mayest know him to be thy support in the hour of deep conflict, and to receive thee into the kingdom of everlasting rest." After a little time, her close being near, she took leave of her near connexions present, and said, "Lord Almighty, receive my spirit.—Now I am going; dont hold me," and departed between eleven and twelve o'clock at night, the 27th of the Sixth-month, 1815, in the 28th year of her age.

Testimony of Woodbury Monthly Meeting respecting JOHN REEVE.

THIS our beloved friend was the son of Joseph and Eleanor Reeve, members of Greenwich particular meeting, in Cumber-

land County, New Jersey. From accounts received, he was born in the Fifth-month, 1729, and his youthful time of life was marked with sobriety, and circumspection of conduct and conversation. He settled within the verge of the above-mentioned meeting, and early became an active and exercised member thereof. As he advanced in life, by being obedient to the manifestations of light and grace, about the 28th year of his age, he came forth in the ministry, to the satisfaction of Friends.

It appears that at different times, in gospel love, he visited the meetings of Friends in New England, New York, Pennsylvania, and New Jersey generally; and some of the meetings in the Southern States. In the year 1793 he removed to reside within the compass of this Meeting, where his upright example, reverent waiting and gospel labours amongst us, have been impressive on many minds.

The latter part of his time, he frequently expressed, that he had served a gracious and good Master; and was often engaged in religious communication to his family and those about him. He appeared to be quietly waiting for a release from his bodily afflictions,

which he bore with remarkable patience and resignation.

A few days before his departure, after saying, "I believe I shall not continue many days and perhaps not many hours," he expressed a desire to see the family together once more; who being called into the room, he spoke nearly as follows:—"I feel my bodily strength weakening fast, and the lamp of life nearly extinguished." And after speaking affectionately to his wife, said, "Dear children I have endeavoured by precept and example to discharge my duty faithfully towards you. I have often interceded with fervent prayers to the Fountain of all good, on your behalf: dear children live in love; live in love and harmony one with another: be kind and affectionate to one another: you have often been a comfort to me: I commend you to God, and the word of his grace." After which he seemed to revive a little, and some time after said, "I may continue perhaps a few days longer; but if it should be the Lord's will, I should be glad the time was come to be released: I am not afraid to die: what I am, I am by the mercy of God." And to his wife he said, "I have prayed that

I might have an easy passage, which I now believe will be granted. My sufferings have been great, but they are nearly over."

The evening before his death he appeared fervent in prayer, though scarcely intelligible; but "O Lord my God," and "the dear Redeemer," were several times distinctly heard. He continued until ten o'clock next morning, when he quietly departed, the 4th of the First-month 1816, in the 87th year of his age.

A Memorial of Buckingham and Solebury Monthly Meetings concerning OLIVER PAXSON.

THIS our beloved friend was born in the township of Solebury, Bucks county, Pennsylvania, in the year 1741; and by obedience to the visitations of divine kindness, became an active and useful member of religious Society; diligent and punctual in the attendance of meetings and all other religious appointments from his youth. And being zealously concerned for the cause of Truth, and possessing a sound judgment, was serviceable in the affairs of Society, in which he stood as an upright pillar.

During several years of the latter part of his life he was much afflicted with an asthmatical complaint, which with some other infirmities so enfeebled him as to confine him much about home: yet he exerted himself to get to his own meeting, though often in great weakness; frequently observing, "I never feel better than when assembled with my friends for the purpose of solemn worship. There may yet be much for me to suffer, and I have need to lay hold of every means of renewing my strength."

At one of the last Quarterly Meetings of Ministers and Elders which he attended, he was engaged feelingly to excite Friends to an increasing dedication of heart; and in an especial manner, that they labour to feel and maintain the unity of the one Spirit. He also attended the meeting for business; and on his return, observed, "I felt strong desires to sit with my friends once more in a Quarterly Meeting at this place, and though it has been accomplished through much bodily weakness, I feel thankful I was there."

For several weeks previous to his close, he was much confined to the house; suffering, most of the time, extreme pain, from a dis-

ease in his limbs, and an increased difficulty in breathing, which prevented his laying down; yet his mind retained much of its wonted vigour and deep interest in concerns that related to the Society at large. On taking leave of some friends who had called to see him, he said, "My love to the cause remains strong, and my intercessions are at times fervent, that the work of the gospel of peace may go on, to the hastening of that day, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea." To some friends who expressed a concern at seeing him suffer so much, he replied, "I have received good at the hand of the Lord, and shall I not receive evil:* nevertheless, I value the sympathy of my friends, and desire that my afflictions be not lightened, or cut short, before the work is done; but that I may be strengthened to wait in resignation, till my change come." And, though a large portion of bodily suffering was meted to him near his close, yet he was favoured to feel the earnest of his petition, his mind being mercifully sustained to the end—

* Job ii. 10.

sometime before which, he expressed to a near friend, that an undoubted evidence had been vouchsafed to him, that his name was written in the Lamb's book of life. He continued to decline till the afternoon of the 29th of the Tenth-month 1817, when he quietly finished his course.

Testimony of the Monthly Meeting of Philadelphia for the Northern District concerning SAMUEL SMITH.

THIS our dear friend was born in Bucks county, Pennsylvania, the 2nd of the Fourth-month 1737, old style. His parents, Robert and Phebe Smith, were worthy members of our religious Society. His father dying when he was about eight years of age, the care of his early education devolved on his mother, who appears to have been conscientiously engaged to discharge this important trust; and her pious care for his preservation seems to have made a strong and durable impression on his mind.

In a memorandum left by him he observes, "I was favoured to have a mother who la-

boured in much love not only to counsel but to restrain from evil; and sometimes, when the effect was not so obvious as she could wish, she would be engaged in fervent prayer that her counsel might be as *bread cast on the waters that might be found after many days.*"

Submitting to the humbling influence of the power of Truth, he was, even in early years, preserved in a good degree of innocence.

Being of a delicate constitution and unable to engage in any laborious occupation, he removed to this city, and about the year 1763 married and settled.

He was one of those who early felt drawn to bear a testimony against the free use of ardent spirits, and the sale of that article being connected with the business in which he was engaged, it became burthensome; and dwelling near the preserving principle in his own mind, which redeems from a selfish spirit, and inspires not only with love to God, but love to our neighbour, he was strengthened to relinquish the prospect of present gain for the more enduring riches of a quiet and approving conscience.

About the year 1770, having passed through many deep preparatory baptisms, he

was concerned to offer a few words in our public meetings as a minister; and by abiding humble and watchful, he grew in his gift; and in obedience to the clear openings of duty, was frequently engaged in religious visits to various parts of this continent. In these engagements he was particularly cautious that his example and deportment might be consistent with the awful station of a gospel minister.

Having for a considerable time been exercised with an apprehension of duty to visit the churches in England, and the concern increasing in weight and clearness, it was so matured in his own mind, that in the First-month 1789, he spread it before this meeting for its solid consideration; and having the near sympathy and unity of his friends with his prospect, he shortly afterwards embarked on that service; and returned to his family and friends in the latter part of the year 1791, bringing satisfactory testimonials of his gospel labours in that nation.

After his return he continued to be much dedicated, both at home and abroad, in endeavours to promote the cause of Truth and righteousness.

Being endued with a sound judgment, and observing great care and caution in his movements, he was qualified for a useful labourer in meetings for discipline.

In the year 1799 he again yielded to a concern which had rested some time on his mind, to visit Friends in Great Britain and Ireland; and having the unity and approbation of his friends, he embarked on this weighty service in the Fifth-month 1800, and returned in the Eighth-month 1801, having, as he expressed, "through divine favour, been enabled to perform this visit to the great consolation of his own mind."

In his various journies on Truth's account, he was careful to keep so near his guide as to be preserved from exceeding the limits of his concern, or continuing longer from home than the clear manifestations of duty required; being tenderly solicitous that the ministry should in no respect be burthensome.

In his temporal concerns he was a good example of moderation, living within the means he possessed, and cautious not to let his mind out in undue pursuit of the things of this world; thus avoiding those anxious

cares which tend to disqualify for faithful attention to religious duties.

Experiencing through a long life the preserving power of the divine principle, he was frequently concerned to bear testimony to its efficacy; and in a small memorandum states, —"Now in the seventy-seventh year of my age, I think it right to subscribe my firm belief to the sacred truth, that obedience to the dictates of the pure, holy spirit, brings peace and happiness; but *disobedience,* reproof, correction and trouble—this I have found to be the case through the whole course of my life, and I think I have had this further evidence of the benefit of regarding this divine monitor or principle within, that where I have attended to its secret intimations, even regarding temporal pursuits, I have never been suffered to go very deep into perplexing entanglements. Thus safety and happiness will be its blessed effects, both as it regards this life, and no doubt, that which is to come. If I have been favoured to pass through seventy years of life with less difficulties and embarrassments than many others, I attribute it to that degree of attention I have paid to this inward monitor;

and the greatest perplexities I have ever been in, have been by neglecting or disregarding it.—Having looked over the foregoing, now in the seventy-eighth year of my age, I can afresh subscribe to the truth of it, and have a comfortable hope that I shall be favoured to lay down my head in peace with the supreme Judge and with all men."

His bodily weakness increasing, he was prevented from going much from home, but his love for the cause and testimonies of Truth continued unabated. Having settled his outward affairs, and looking towards his final close, he gave directions concerning his funeral, requesting that no public invitation should be given in any meeting, and that his connexions at a distance should not be sent for; observing that he had long been grieved with the great parade of funerals in this city, among Friends as well as others, and with the entertainments of some in the country at the houses of the deceased, after the interment.

He continued gradually to decline in health, yet to those who visited him he appeared cheerful, and his conversation often conveyed deep religious instruction.

Towards the latter end of the Eighth-month 1817, he was confined to his bed, and passed through much bodily suffering with exemplary patience; observing, on the evening before his close, "All I can now do is to desire patiently to endure my portion of sufferings, until it shall please the Master to release me"—adding, "I have not ability *now* to look into my heart, and my accounts there, but I feel a confidence that mercy and peace will attend me." In the morning of the next day, the 1st of the Ninth-month, he quietly departed this life, in the eighty-first year of his age.

ADDENDA.

THE two following Memorials having been approved by the Yearly Meeting, since the foregoing Selection was made, and during its publication, it was concluded to annex them to the work.

Testimony from the Monthly Meeting of Philadelphia for the Southern District concerning HANNAH FISHER.

SHE was the daughter of Thomas and Mary Rodman, and was born in Newport, Rhode Island, in the Fourth-month 1764. Her father dying when she was very young, the care of a large family devolved upon her mother, to whose exemplary and judicious deportment, our dear friend has often made grateful acknowledgment. This maternal care, co-operating with the tendering impressions of divine love with which her mind was early visited, became the means of her preservation in much innocence. Being married in the year 1793, she became a member of this Monthly Meeting, and through the renewed and humbling baptisms of the divine Spirit, was qualified for usefulness therein.

In the year 1800, after a season of deep exercise, she came forth in the ministry, and being faithful in the little, experienced an enlargement in the gift, to the comfort and refreshment of many. From the general tenor of her conversation and the savour of her spirit, it was evident, that having received with meekness the engrafted word, and abiding patiently under its influence, she was enabled to bring forth good fruits,—hence flowed, as streams from their proper fountain, her exemplary deportment; her care in frequently reading the Holy Scriptures in the family; and the faithful testimony which she bore to that plainness and simplicity which our Christian principles lead into—frequently expressing her thankfulness that she had been enabled to be faithful therein; adding, "I have often felt the cross in it, but it has been to me a great means of preservation."

Her sympathizing spirit was often drawn to visit the afflicted, and qualified to speak a word in season to the weary. To the poor she was a liberal, judicious, and feeling friend. Her illness was short, but the result was not alarming to her. For several days previous to the solemn close, she was at various times

engaged in expressing to the different members of her family and other friends, lively exhortation, tender acknowledgment, or pertinent remarks on the necessity of being prepared for the final change. To a friend sitting by her she said, "I have desired that my children may give up in the morning of their day, and join hand in hand with the faithful labourers in the Lord's vineyard;" adding, "I feel nothing in my way. I feel thankful in my bed of sickness, that I have given up in the cross to my natural inclination, having been favoured to keep the furniture of the house and my clothing plain and simple." At another time, addressing her children, she said, "Live in love, my dear children, may you all live in love; it will sweeten every bitter cup; there is no comfort without it." Again, "All is done, all is done; I feel so resigned, so sweet, I feel as if I were already in heaven." At another time said, her illness had been a time of suffering to the body but not to the mind; that all was comfortable there; adding, "What a mercy! that when the poor body is in suffering, the mind should be preserved in such tranquillity." Her affliction of body appeared to be

great; and she once expressed, she thought a part of it might be on account of survivors, that they might see it would not do to put off the day's work until the evening; that it was enough then to have bodily suffering. In the night previous to her close, she said, "Lord I love thee; Lord thou art with me: I love thee because thou hast heard my supplication. Bless the Lord, O my soul!" About an hour before she ceased to breathe, she sweetly expressed, "The Lord is with me;" clearly conveying to the minds of those present, her resignation to this allotment of unerring wisdom, and her thankful sense of his supporting arm under it.

She died the 12th of the Ninth-month 1819, in the 56th year of her age.

Testimony of Burlington Monthly Meeting concerning GEORGE DILLWYN.

BELIEVING that it may have an animating effect on the minds of survivors, we feel engaged to prepare some account of this our dear deceased friend.

He was born in Philadelphia the 26th of the Second-month 1738 (old style) of parents

members of the Society of Friends: and being at an early period of his life deprived of the tender care of one of them, this loss was supplied by the Shepherd of Israel, in qualifying the surviving parent (who judiciously retained her influence in his affections) to watch over him with maternal tenderness for the welfare of his immortal part; and in the course of time, she was favoured with the comfort of beholding a son dedicated to the Lord's service.

In early life he appears to have had a strong propensity to the vanity of dress and amusements often incident to youth; but through adorable goodness, the ground which his pious parent had laboured to prepare, was not by the heavenly Husbandman left unproductive, for he became qualified to bring forth much fruit.

He was engaged in mercantile pursuits for some years, which terminated in disappointment and loss; but such was the integrity of his mind, that he carefully retrenched his expenses, so that no man suffered loss by him. Thus, through the renewed visitations of divine grace, which led him to do justly, love mercy, and walk humbly, the strong will of man

was so far subjected to the humbling power of Truth, that his afflictions were productive of a blessed effect. Having experienced in a degree his robes to be washed, he was called to the work of the ministry, and appeared therein about the 28th year of his age.

Endowed with a comprehensive and penetrating mind, which being sanctified by the great Head of the church, he was made eminently useful in promulgating the glad tidings of the gospel of peace extensively on this continent; and being earnestly engaged to keep his eye single to the pointings of his divine Master, who had called him to the work, he felt drawn to pay a religious visit to parts of Great Britain, Ireland, Holland, Germany, and the south of France. Having obtained certificates of free concurrence from the Meetings of which he was respectively a member, he embarked in the year 1784, and continued to be engaged in that service, much to the satisfaction of his friends in Europe, as appears from ample testimonials produced by him on his return to his native land in 1791.

Our beloved friend remained a member of this Meeting, holding up an instructive and animating example of dedication to the work

of the ministry, until the spring of 1793; when, apprehending it to be his religious duty, he removed with his wife to reside in Great Britain, having obtained from his brethren here a certificate for that purpose. During his stay there it appears he continued to labour, as he was furnished with ability, to the edification of the churches. Feeling his mind released from further service in that country, he returned to Burlington in 1802, with a satisfactory certificate, where he continued to reside until the close of his useful life; and having been as a faithful servant, diligent in the morning and meridian of his day, he was permitted to pass his declining years much in retirement, seldom going from home, yet with exemplary care attending with his family the particular meetings of which he was a member; saying, that "he did not find his meetings did him much good, if he could reflect upon having left any person in his service unnecessarily at home."

In his private life he was a bright example; daily evincing a concern to live near the spring of divine Grace; and in social intercourse with his friends, he was remarkable for the sweetness of his spirit and conversation

He had been unusually exempt from bodily pain even in advanced age, until the 3rd of the Second-month 1820, when on his way to meeting (the ground being covered with sleet) he fell and fractured the hip bone; the attendant pain being very distressing, and every exertion failing to afford relief; a state of deep suffering ensued; his exercised mind was tempted, tried, and afflicted, as he expressed, beyond what he had ever before known, and his concern was, that he might be enabled to wait in deep abasement until light should arise upon his dwelling. Thus he past nearly five months of great bodily suffering, and seasons of close mental conflict, through all which the Christian character shone with brightness; and although the general clothing of his mind was baptism and exercise, yet it was grateful to observe, within the last two or three weeks of his life, acknowledgments of consoling relief. At one time he expressed, "I find there is a comfort over which disease has no power." And at another, after a favoured opportunity of religious retirement, "Now I am prepared to adopt the language—Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the

time of the singing of birds is come, and the voice of the turtle is heard in our land."

For some days before his close, his frame being much weakened by continued pain, he was confined mostly to his bed, often desiring to be kept quiet; he was evidently engaged in secret intercession; and expressed his belief that there was a mansion prepared for him.

The morning of the 23d of Sixth-month he lay quiet, being less affected by pain; a little after noon he reposed to sleep, in which state, without any apparent motion except a slight movement of those lips which had lately been employed in acknowledging himself a monument of divine mercy, his spirit was released.

How instructive is the contemplation of such a life, extended to more than 82 years, the greater part of which appears to have been abstracted from worldly pursuits, and dedicated to the noblest of purposes, replete with desire of gathering souls unto God, and expanding with Christian benevolence to the whole human family.

His remains were interred in Friends burial ground in Burlington, the 25th of Sixth-month 1820.

THE END.